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REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 25th November 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

(As it stood on the 1st July 1916.)

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Akon" (P) ...	Calcutta	Monthly	Hem Ch. Goswami, Brahmin ; age about 42 years.	2,000
2	"Banhi" (P) ..	Do.	Do.	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
3	"Diptee" (P) ...	Do.	Do	Rev. G. R. Kampfer ...	500
<i>Bengali.</i>					
4	"Ahale Hadis" (P)	Do.	Do.	Maulvi Abdul Hakim ; age 32 years	1,000
5	"Akhyani" (P) ...	Do.	Do.	Surendra Mohan Bhattacharji, Brahmin ; age 36 years.	300
6	"Alaukik Rahasya" (P)	Do.	Do.	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
7	"Al-Islam" (P) ...	Do.	Do.	Akram Khan ; age 36 years	900
8	"Alochana" (P)	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
9	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin ; age 40 years.	500
10	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 46 years.	300
11	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
12	"Archhana" (P)	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
13	"Arghya" (P)	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
14	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
15	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 51 years.	1,600
16	"Ayurveda Bikas" (P)	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
17	"Baidya Sammilani" (P) ...	Do.	Do.	Bikrampur, Ambastha Sammilani, Dacca.	1,000
18	"Baidya Sanjivani" (P)	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu, Baidya ; age about 53 years.	500
19	"Baisya Patrika" (P)	Jessore	Do.	Jogendra Nath De, Hindu, Barui ...	500
20	"Balak" (P) ...	Calcutta	Do.	C. S. Patterson ...	4,000
21	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 44 years.	500
22	"Bangabandhu" (P)...	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 58 years.	150
23	"Banga Mahila" (P)	Puthia	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	Not known.
24	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 70 years.	6,000
25	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karimakar ; age 31 years.	1,550

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	" Bangavasi " (N) ...	Calcutta ...	Weekly ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000
27	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukherji ; age 55 years	453
28	" Banshari " (P) ...	Calcutta ...	Monthly ...	Tapan Das, Hindu, Kayastha ; age 23 years.	500
29	" Barisal Hitaishi " (N)	Barisal ...	Weekly ...	Durga Mohan Sen, Hindu, Baidya ; age 38 years.	625
30	" Basumati " (N) ...	Calcutta ...	Do. ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age 49 years, and Panchkari Banerji.	14,000
31	" Bauddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami ; age 33 years.	750
32	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 30 years.	500
33	" Bharati " (P) ...	Calcutta ...	Do. ...	Mani Lal Ganguli, Brahmo ; age about 33 years.	1,700
34	" Bharatbarsha " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 40 years ; and Jaladhar Sen, Kayastha ; age 52 years.	4,000
35	" Bharatmahila " (P) ...	Dacca ...	Do. ...	Srinati Saraju Bala Dutta, Brahmo ; age 35 years.	450
36	" Bharat Nari " (P) ...	Calcutta ...	Do. ...	Ananda Chandra Gupta, Hindu, Baidya.	1,000
37	" Bhisak Darpan " (P) ...	Do. ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
38	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 42 years.	200
39	" Bijuan " (P) ...	Do. ...	Do. ...	Dr Amrita Lal Sarkar, Satgope ; age about 44 years.	200
40	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya.	500
41	" Birbhum Hitaishi " (N) ...	Suri ...	Weekly ...	Bichitra Bilas Sen Gupta, Hindu, Baidya ; age 19 years.	250
42	" Birbhum Varta " (N) ...	Do. ...	Do. ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 42 years.	940
43	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 35 years.	800
44	" Birbhum Vasi " (N) ...	Rampur Hat ...	Weekly ...	Tara Sundar Mukherji, Hindu, Brahmin.	700
45	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 54 years.	660
46	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
47	" Brahman Samaj " (P) ...	Do. ...	Weekly ...	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin ; age 41 years.	1,000
48	" Burdwan Sanjivani " (N).	Burdwan ...	Do. ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 36 years.	600
49	" Byabasay O Baniya " (P)*	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 38 years.	500
50	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 32 years.	800
51	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha	800

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
52	"Chhatra Ranjan" (N) ...	Calcutta ...	Bi-Monthly ...	Saraj Kumar Ray, Hindu, Kayastha	500
53	"Chikitsa Prakas" (P) ...	Nadia ...	Monthly ...	Devendra Nath Haldar, Hindu, Chandabanik ; age 30 years.	500
54	"Chikitsa Tatva Vijnan" (P) ...	Calcutta ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 46 years.	300
55	"Chinsura Vartavaha" (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
56	"Dainik Chandrika" (N).	Calcutta ...	Daily except on Thursdays.	Hari Das Datta, Hindu, Kayastha ; age 45 years.	100
57	"Dainik Basumatl" (N)	Do. ...	Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
58	"Dacca Prakas" (N)	Dacca ...	Weekly ...	Sasi Bhushan Biswas. Hindu, Kayastha.	800
59	"Darsak" (N) ...	Calcutta ...	Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	100
60	"Dhanwantari" (P) ...	Do. ...	Monthly ...	Purna Chandra Gupta, Hindu, Vaidya age 62 years.	600
61	"Dharma Tatva" (P) ...	Do. ...	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
62	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
63	"Education Gazette" (N) ...	Chinsura ...	Do. ...	Kumar Dev Mukherji, Brahmin ; age 26 years.	1,500
64	"Faridpur Hitaishini" (N).	Faridpur ...	Do. ...	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
65	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
66	"Gambhira" (P) ...	Malda ...	Bi-monthly ...	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
67	"Gaud-duta" (N) ...	Do. ...	Weekly ...	Krishna Chandra Agarwalla, Hindu, Baidya.	400
68	"Grihaatha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
69	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahaman, Muhammadan ; age 33 years.	500
70	"Sri Gauranga Sevaka" (P)	Do. ...	Do. ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
71	"Hare School Magazine" (P)	Do. ...	Do. ...	Harendra Lal Ghosh, Hindu, Kayastha	500
72	"Hindu Ranjika" (N) ...	Rajshahi ...	Weekly ...	Kachimuddin Sarkar, Muhammadan ; age 42 years.	200
73	"Hindu Sakha" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
74	"Hindu School Magazine" (P)	Calcutta ...	Do. ...	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
75	"Hitavadi" (N) ...	Do. ...	Weekly ...	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
76	"Islam Abha" (P) ...	Dacca ...	Monthly ...	Shaikh Abdul Majid ...	1,000
77	"Islam Darsun" (P) ...	Calcutta ...	Do. ...	Abdul Rahim, Muhammadan ; age 40 years.	3,000
78	"Islam-Rabi" (N) ² ...	Mymensingh ...	Weekly ...	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700

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	<i>Bengali—continued.</i>				
79	"Jagabai" (P)	Calcutta	Monthly	Amrita Lal Sen Gupta, Hindu, Baidya; age 58 years.	500
80	"Jagat-Jyoti" (P)	Do.	Do.	Jnanatana Kaviraj, Buddhist; age 58 years.	700
81	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
82	"Jahnabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin; age 32 years.	600
83	"Jangipur Samoad" (N)*	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
84	"Janmabhumi" (P)	Calcutta	Monthly	Jatiudranath Datta, Hindu, Kayastha; age 32 years.	300
85	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
86	"Jhankar" (P)	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
87	"Jubak" (P) ...	Santipur	Do.	Jnananda Pramanik, Brahmo; age 36 years.	300
88	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
89	"Kajer-Loke" (P)	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin; age 49 years.	350
90	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 51 years.	300
91	"Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
92	"Karma" (P) ...	Calcutta	Do.	Krishna Kishor Das, Hindu, Karanar; age 28 years.	400
93	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 70 years.	500
94	"Kayastha Patrika" (P)	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha; age 40 years.	750
95	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin; age 54 years.	350
96	"Krishak" (P)	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
97	"Krishi Samvad" (P)	Dacca	Do	Nishi Kanta Ghosh, Hindu, Kayastha; age about 36 years.	1,000
98	"Krishi Sangvad" (P)	Calcutta	Do.	Probhas Chandra Ghosh, Hindu, Kayastha; age 25 years.	300
99	"Kshatriya Bandhod" (P) ...	Do.	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya; age 40 years.	400
100	"Kshristya Bandhav" (P) ...	Do.	Do.	Satish Ch. Mukharji	500
101	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Brahmo; age 38 years.	500
102	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo; age 61 years.	200
103	"Mahila Bandhav" (P)	Do.	Do.	Miss K. Blair; age 61 years	500
104	"Mahishya Mahila" (P)	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
105	"Mahisya Samaj" (P)	Calcutta	Do.	Sevananda Bharati, Hindu, Mahishya; age 32 years.	1,200

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	"Malancha" (P) ...	Calcutta ...	Monthly ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 46 years.	1,000
107	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin ; age 44 years.	1,100
108	"Manasi-o-Marmabani" (P)*	Calcutta	Monthly ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	1,000
109	"Mandar Mala" ...	Do. ...	Weekly ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 68 years.	400
110	"Medini Bandhab" (N)	Midnapore ...	Do. ...	Gossaindas Karan, Hindu, Satgope ; age 27 years.	500
111	"Midnapur College Magazine" (P)	Do. ...	Quarterly ...	Rajani Kanta Pal ...	200
112	"Midnapore Hitalshi" (N).	Do. ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha ; age 39 years.	1,700
113	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,000
114	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years.	5,000
115	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo ; age 46 years.	450
116	"Murshidabad Hitalshi" (N)	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
117	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly
118	"Naivedya" (P) ...	Calcutta ...	Do. ...	Prakash Chandra Pradhan, Hindu, Brahmin ; age 32 years.	150
119	"Namasudra Hitalshi" (P)	Dacca ...	Do. ...	Bharat Chandra Sarkar, Hindu, Namasudra ; age 26 years.
120	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Vaidya ; age 33 years.	500
121	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu ; age 49 years.	1,200
122	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin ; age 32 years.	700
123	"Nawakhali" (P) ...	Do. ...	Quarterly ...	Kumar Arun Ch. Sinha, Hindu, Kayastha, age 30 years.	1,000
124	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 27 years.	400
125	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Hindu, Brahmin ; age 49 years.	About 3,500
126	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 63 years.	900
127	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 56 years.	500
128	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kabhyapurantirtha, Hindu, Brahmin ; age 48 years.	400
129	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 33 years.	400
130	"Pabna Bogra Hitalshi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	500
131	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	500
132	"Palilvasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 49 years.	300

* Suspended.

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	" Pallivarta " (N) ...	Bongong ...	Weekly ...	Charu Chandra Ray, Hindu, Kayastha ; age 45 years.	600
134	" Pantha " (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	300
135	" Pataka " (P) ...	Do. ...	Do. ...	Mukunda Behari Mallick, Hindu. Namasudra ; age 32 years.	1,000
136	" Pataka " (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
137	" Prabhini " (N) ^o ...	Do. ...	Weekly ...	Panchkari Banarji, Hindu, Brahmin	3,000
138	" Prachar " (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian ; age 48 years.	1,600
139	" Praja Bandhu " (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kaivarta, Brahmin ; age 33 years.	210
140	" Prajapati " (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ..	1,000
141	" Prantavasi " (N) ...	Netrakona ...	Fortnightly ...	Jogezh Chandra Chowdhuri, Brahmin	800
142	" Prasun " (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 45 years.	700
143	" Pratidhwani " (P) ...	Calcutta ...	Monthly ...	Jagannath Mazumdar ...	300
144	" Pratijna " (N) ...	Do. ...	Weekly ...	Jatindra Lal Mukharji, Brahmin ; age 45 years.	150
145	" Pratikal " (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 68 years.	506
146	" Pratibha " (P) ...	Dacca ...	Monthly ...	Abinash Chandra Mazumdar ; Hindu, Brahmin ; age 30 years.	500
147	" Pratistha " (P) ...	Calcutta ...	Do. ...	Hari Prasanna Goswami, Brahmin, age 23 years.	300
148	" Pravasi " (P) ...	Do. ...	Do. ...	Ramanunda Chatterji, M.A., Brahmo ; age 57 years.	5,000
149	" Priti " (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya ; age 32 years.	300
150	" Pritibarta " (P) ...	Tippera ...	Do. ...	Kali Das Pal, Hindu ...	500
151	" Puspanjali " (P) ...	Calcutta ...	Quarterly ...	Kumud Ranjan Ray, Baidya, age 42 years.	400
152	" Rajdut " (P) ...	Do. ...	Monthly ...	Rev. Rasa Maya Biswas, Christian ; age 33 years.	700
153	" Rangpur Darpan " (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin ; age 49 years.	400
154	" Rangpur Sahitya Parishad Patrika " (P) ...	Do. ...	Quarterly ...	Bhavani Prasanna Lahiri ; Hindu, Brahmin.	500
155	" Ratnakar " (N) ...	Asansol ...	Week'y ...	Abdul Latif, Muhammadan ; age 36 years.	200
156	" Rayat " (N) ^o ...	Calcutta ...	Do. ...	Naziruddin Ahmad, Mussalman ; age about 35 years.	900
157	" Sabuj Patra " (P) ...	Do. ...	Monthly ...	Pramatha Nath Chaudhuri, Brahmo ; age about 41 years.	500
158	" Sadhak " (P) ...	Nadia ...	Do. ...	Satish Chandra Biswas ; Hindu, Kaivartta ; age 34 years.	200
159	" Sahitya " (P) ...	Calcutta ...	Do. ...	Sures Ch, Samajpati Hindu, Brahmin ; age 47 years.	5,000
160	" Sahitya Parisad Patrika " (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 51 years.	2,000

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
161	"Sahitya Sanhita" (P) ...	Calcutta ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 62 years.	400
162	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatha Nath Sanyal, Hindu, Brahmin; age 36 years.	1,500
163	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
164	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das, Hindu, Mahisya; age 36 years	450
165	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy ...	300
166	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 62 years.	About 550
167	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose; age about 48 years.	300
168	"Sammilani" (P) ..	Do. ...	Monthly ...	N. J. Basu, M.A. ...	400
169	"Sandes" (P) ...	Do. ...	Do. ...	Sukumar Roy Chowdhury, Brahmo; age 32 years.	2,500
170	"Sanjivani" (N) ...	Do. ...	Weekly ...	Krishna Kumar Mitter; age 55 years.	6,000
171	"Sankalpa" (P) ...	Do. ...	Monthly ...	Amulya Chandra Ghosh, Kayastha; age about 35 years.	900
172	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kali Chandra Gupta, Brahmo; age about 60 years.	400
173	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch. Chakladar, Hindu, Kayastha; age 41 years.	1,000
174	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha; age 51 years.	400
175	"Sebak" (P) ...	Dacca ...	Do. ...	Purba Bangala Brahman Sammilani	300
176	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey; age 59 years ...	200
177	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha; age 36 years.	400
178	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha; age 41 years.	7,500
179	"Saurabha" (P) ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha; age 42 years.	1,200
180	"Silpa-o-Sahitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukharji, Hindu, Brahmin; age 37 years.	350
181	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Hindu; Baidya; age 41 years.	200
182	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey; age 59 years ...	125
183	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury; age 38 years.	1,000
184	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 39 years.	1,500
185	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
186	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 39 years.	250
187	"Sri Sri Krishna Chaitanya Tattwa Pracharak." (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, Hindu; age 56 years.	1,000
188	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas, Hindu; age 48 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
189	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Monthly	Madhusudan Das Adhikari, Vaishnab; age 32 years.	600
190	"Sri Sri Vishnu Priya-Ananda Bazar Patrika" (N).	Do.	Weekly	Pijus Kanta Sen, Hindu, Baidya; age 33 years.	1,200
191	"Sumati" (P) ...	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 42 years.	500
192	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo; age 32 years.	900
193	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Majumdar	375
194	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo; age 32 years.	300
195	"Suhrid" (N) ...	Perojpur, Barisal	Fortnightly	Jatindra Mohan Gupta, Hindu, Baidya; age about 37 years.	300
196	"Surabhi" (P)	Contai	Do.	Baranashi Banarji, Hindu, Brahmin; age 47 years.	300
197	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste; age 50 years.	400
198	"Swastha Samachar" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, M.B.	4,000
199	"Tambuli Patrika" (P) ...	Howrah	Do.	Rajendra Nath Som, Tambuli; age 34 years.	600
200	"Tambuli Samaj" (P)	Calcutta	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 45 years.	200
201	"Tapaban" (P)	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha; age 41 years.	250
202	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 42 years.	450
203	"Tattwa Manjari" (P)	Do.	Monthly	Kali Charan Basu; age about 43 years.	600
204	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Rabindra Nath Tagore, Brahmo; age 54 years.	300
205	"Toshini" (P)	Dacca	Do.	Anukul Chandra Gupta, Baidya; age 44 years.	1,250
206	"Trade Gazette" (P)	Calcutta	Do.	Kamal Hari Mukharji	900
207	"Tripura Hitaisi" (N)	Comilla	Weekly	Afazuddin Ahmad	600
208	"Tulsi Patra" (P)	Calcutta	Monthly	Rasik Mohan Bidyabhusan, Brahmin; age 55 years.	250
209	"Uchchasa" (P)	Do.	Do.	Bhabataran Basu, Hindu, Kayastha; age 34 years.	150
210	"Udbodhana" (P)	Do.	Do.	Swami Saradananda	1,200
211	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin; age 30 years.	About 3,000
212	"Upasana" (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	450
213	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
214	"Vartavaha" (N)	Ranaghat	Weekly	Girija Bhushan Mukharji, Hindu, Brahmin; age 46 years.	775
215	"Vasudha" (P)	Calcutta	Monthly	Banku Behari Dhar, Baidya	300
216	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 54 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
217	" Viswadut " (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 39 years.	2,000
218	" Viswavarta " (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 39 years.	1,000
219	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
<i>English-Bengali.</i>					
220	"Abhan" (P) ...	Calcutta ...	Monthly ...	Rajendra Chandra Dass ; age 30 years.	2,000
221	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Do ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
222	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu, Hindu, Kayastha ; age 50 years.	600
223	"Commercial Advertiser" (N)	Do. ...	Weekly ...	Radha Kissen Mukharji, Hindu, Brahmin ; age 51 years.	250
224	"Dacca College Magazine" (P).	Dacca ...	Quarterly ...	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
225	" Dacca Gazette " (N)	Do. ...	Weekly ...	Satya Bhusan Dutt Roy, Baidya ; age 49 years.	500
226	"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra, Hindu, Kayastha ; age 49 years, and Bidhubhushan Goswami.	800
227	"Fraternity" (P) ...	Calcutta ...	Quarterly ...	Rev. W. E. S. Holland ...	150
228	"Jagannath College Magazine." (P).	Dacca ...	Monthly ...	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
229	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Sankar Chakravarti ; age 49 years.	2,000
230	"Krishnagar College Magazine." (P).	Krishnagar ...	Monthly ...	Besanta Kumar Sarkar ...	200
231	"Rajshahi College Magazine" (P).	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College.	300
232	" Rangpur Dikprakash. " (N).	Rangpur ...	Weekly ...	Pramatha Nath De ...	300
233	"Ripon College Magazine" (P).	Calcutta ...	Bi-monthly ...	Sukumar Datta, M.A., Hindu, Kayastha ; age 30 years.	2,000
234	"Sanjaya" (N) ...	Faridpur ...	Weekly ...	Rama Nath Ghosh, Hindu, Kayastha ; age about 43 years.	500
235	"Scottish Churches College Magazine." (P).	Calcutta ...	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
236	"Sri Krishna" (P) ...	Do. ...	Monthly ...	Sudhindra Nath Chatterji ...	500
237	"Students' Review" (P)*	Do. ...	Do. ...	Jagannath Majumdar ...	300
238	"Sunday School Advocate" (P).	Tamluk ...	Quarterly ...	J. P. Meik ...	300
239	"Syamagram School Magazine" (P).	Dacca ...	Do.	600
240	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya ; age 51 years.	500
<i>Garó.</i>					
241	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	Miss E. C. Bond and W. C. Mason	550
242	"Phring Phrang" (P) ...	Do. ...	Do. ...	D. McDonald ...	400

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi.</i>					
243	"Agarwalla" (P) ...	Calcutta ...	Monthly ...	Chuni Lal Agarwalla ...	100
244	"Bharat Mitra" (N) ...	Do. ...	Weekly ..	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 41 years.	3,000
245	"Calcutta Samachar" (N).	Do. ...	Daily ...	Kumar Ganes Singh ; Hindu, Brahmin ; age about 24 years.	2,000
246	"Chota Nagpur Dut Patrika" (P).	Ranchi ...	Monthly ...	Revd. K. W. G. Kennedy, Christian	450
247	"Daily Price List" (N) ...	Calcutta ...	Daily ...	Bhupat Ram ...	250
248	"Dainik Bharat Mitra." (N).	Do. ...	Do. ...	Ram Parad Kar, Hindu, Brahmin ; age 34 years.	1,500
249	"Daroga Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Barman, Hindu, Kshatriya ; age 30 years.	800
250	"Hindi Vangavasi" (N)	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya ; age 40 years.	5,000
251	"Bhaskar" (P) ...	Do. ...	Quarterly ...	Padmaraj Ram Vala, Hindu, Jain ; age about 48 years.	200
252	"Manoranjan" (P) ...	Do. ...	Monthly ...	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
253	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Tebrivala, Hindu, Agarwala ; age 45 years.	300
254	"Ratnakar" (P) ...	Do. ...	Monthly ...	Hari Kissen Joahar. Hindu, Kshatriya ; age 38 years.	1,000
255	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parvatiya.</i>					
256	"Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 63 years.	400
<i>Persian.</i>					
257	"Habul Matin" (N) ...	Calcutta ...	Weekly ..	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
<i>Poly-lingual.</i>					
258	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	Mr. S. T. Jones ...	500
259	"Sajjan Toshini" (P) ...	Srimayapur ...	Do. ...	Bimala Prasad Dutta, Hindu. Kayastha ; age 43 years.	300
<i>Sanskrit.</i>					
260	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
<i>Bengali-Sanskrit.</i>					
261	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	800
262	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 62 years.	940
263	"Sri Vaisnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
264	"Adib" (N) ^a ...	Calcutta ...	Daily ...	Sayid Nawab Ali ; Muhammadan ; age about 32 years.	1,000
265	"Albalagh" (N) ^a ...	Do. ...	Weekly ...	Abul Kalam Azad, Muharamadan ; age about 33 years.	1,000

^a Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Urdu—concluded.</i>					
266	"Anwar-ul-Akhbar" [*]	Calcutta	Daily	Maulvi Muhammad Irshad Hossain, Muhammadan ; age 41 years.	800
267	"Negare Bazm" (P) [*]	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
268	"Refaqat" (N) [*]	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
269	"Durbin" (N) [*]	Do.	Do.	Mr. A. M. Suhrawardy	800
270	"Resalat" (N) [*]	Do.	Do.	Sajat Hassain, Muhammadan ; age about 45 years.	8,000
271	"Safir" (N) [*]	Do.	Do.	Hakim Ali Hussain Safir	1,000
272	"Sadaqat" (N)	Do.	Do.	Gulam Hyder Khan ; Muhammadan ; age 38 years.	2,000
273	"Tandrsuti" (P)	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
274	"Tirmezee" (N) [*]	Do.	Do.	Saiyid Ali Asgar Termzel, Muhammadan ; age about 26 years.	200
275	"Iqdam" (N) [*]	Do.	Do.	Mohiuddin Ahmad, B.A. ; age 35 years.	1,000
<i>Uriya.</i>					
276	"Utkal Varta" [*]	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 51 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Gujrati.</i>				
1	NAVROZ (N) ...	Calcutta ...	Weekly

II.—HOME ADMINISTRATION.

(a)—Police.

EXCESSES, says the *Moslem Hitaishi* (Calcutta) of the 10th November, are always bad, and they become worse when a subject people indulge in them against their rulers. We have for the last few years noticed the deplorable results of such action on the part of our countrymen, and now it is Mrs. Besant's turn to try her hand at the game and thus incur official displeasure. In her opinion such displeasure will raise her in popular esteem. But however popular she may become, where would she enjoy her popularity if all the Provincial Governments were to follow the example of the Bombay Government? She had better be more careful of her conduct.

MOSLEM HITAISHI,
Nov. 10th, 1916.

2. The *Dainik Bharat Mitra* (Calcutta) of the 15th November in referring to the statement made by the Chief Secretary of the Central Provinces Government says:—

DAINIK BHARAT
MITRA,
Nov. 15th, 1916.

Central Provinces Government
and Mrs. Besant.

Will Sir Benjamin Robertson conscientiously say whether the Defence of India Act was enacted for putting a stop to meetings and the delivery of speeches? Could Mrs. Besant's speech endanger public safety? The Central Provinces Government has needlessly become alarmed and had recourse to the Defence of India Act. Is this how the assurance given by Government that the Act will not be enforced with undue severity is being fulfilled?

3. The *Bangali* (Calcutta) of the 16th November says that the official explanation given by the Central Provinces Government regarding Mrs. Besant's expulsion from that province is utterly meaningless. They should have admitted their mistake, but they are not prepared to do so.

BANGALI,
Nov. 16th, 1916.

4. The *Dainik Basumati* (Calcutta) of the 17th November thinks that the explanation given by the Central Provinces Administration of its order prohibiting Mrs. Besant from entering that province, is not at all satisfactory. Neither the Provincial Conference nor the Theosophical Conference, which Mrs. Besant would have attended, is viewed with distrust by Government; that is to say, Government did not apprehend that Mrs. Besant would deliver any seditious speech in them. Why then was she prevented from attending them? Government has not also stated where and when she delivered any seditious speech. If she has ever done any such wrong, there is the law to punish her. Under the circumstances the orders of the Government of Bombay and the Central Provinces against her must be considered unjustifiable.

DAINIK BASUMATI,
Nov. 17th, 1916.

5. The *Nayak* (Calcutta) of the 20th November says:—

NAYAK,
Nov. 20th 1916.

Mrs. Annie Besant hurriedly left Calcutta for Madras on Saturday last, and the rumour is that the cause of her sudden departure is that the Madras Government is going to confiscate the *New India* Press and also perhaps to deport her. We do not vouch for the truth of this rumour, but cannot help referring to it because, however much we journalists may remain silent out of fear for the law, people's tongues are never idle and news which is not published in newspapers is often given wide circulation in this manner. We do not agree with Mrs. Besant in many matters concerning religion and politics—perhaps there is no chance of our ever being in agreement. But, all the same, we have the greatest regard for her erudition, oratory and spiritedness. Her recent success, partial though it be, in the case brought against her in the Madras High Court, commands our highest respect, and we wanted to give expression to it while she was in Calcutta, but, unfortunately, the thought of impending danger made her leave us before we could gratify our fond desire.

Now, we would tell our rulers that the course they have adopted against Mrs. Besant is not the right one. If they consider it necessary, let them order her to leave India at once. At a time like the present, when a great war is raging, it is by no means wise for them to do anything that may cause popular discontent or disturb the peace. If a renowned English lady like Mrs. Besant

is harassed, as she is being now, people will naturally be discontented. If she is prohibited from entering Bombay one day, the Central Provinces the next day, the Punjab on the day following and so on; if her press is confiscated and she is ordered to furnish securities; her admirers will take all this to heart and the discontent thus created will in time spread all over the country. And this, in fact, is what has taken place. Whatever steps may be considered necessary to take against her should be taken by all the Provincial Governments simultaneously, so as to allay public agitation and discontent. Mrs. Besant is, after all, a British woman and it goes without saying that she will never think of doing anything which may injure the interests of the British *Raj*. If she were politely told that the ideas she is spreading among educated Indians are likely to harm the British nation and that she should either keep silent or leave the country, she would undoubtedly listen to such a request. Besides, it is not becoming in our rulers to persecute an old lady in season and out of season. If we Hindus can tolerate much from women, a great nation like the British, who are the ideal rulers of India, ought to be able to excuse Mrs. Besant's shortcomings. Indeed the strong steps taken against her make us hang our heads in shame. Is it too much to expect that the great people who rule over us will also cherish a similar feeling? The times are far from good, and so we have thought it necessary to speak out. We have only stated what people are saying and shall do so again if need be. At the same time we shall discuss the other side of the question.

SADAGAT,
Nov 16th, 1916.

6. The *Sadagat* (Calcutta) of the 16th November says:—

At the Berar and Central Provinces Conference Mr. Mudholkar said that he supported the Press Act when it was enacted, on the ground that there were then newspapers like the *Jugantar*, etc. If this is his logic, then some day we will hear him saying that because there is anarchism in Bengal and there have been conspiracy cases in the Punjab, the whole of India should be considered rebellious and subjected to the operations of the Defence of India Act, etc. We oppose the Press Act, not because we want to write seditious articles but because we are entirely free from all anarchical ideas. We do not like that our sayings and writings should be looked at with an eye of suspicion. The repeal of the Press Act is not entirely in our hands. The day that better relations will be established between the rulers and the ruled, the Press Act will be repealed. Mr. Mudholkar should not in this way thoughtlessly accuse his countrymen.

DAINIK BHARAT
MITRA,
Nov. 18th, 1916.

7. The *Dainik Bharat Mitra* (Calcutta) of the 18th November says:—

The Press Act and the Anglo-Indian papers.

The Anglo-Indian papers may abuse or insult any one with impunity, but the Press Act is not set in motion against them. At the time of the transfer of the capital from Calcutta to Delhi, the three Calcutta Anglo-Indian papers, namely, the *Statesman*, the *Englishman* and the *Empire* abused the Government of India and Lord Hardinge right and left. They have not yet desisted from attacking Lord Hardinge. They consider it their duty to create ill-feeling between Indians and Europeans. In their case sections 124 and 153 of the Press Act are meaningless. Some time ago the *Englishman* printed an article entitled "Mesopotamia, Meanness and Meyer," in which the paper spoke very disparagingly of the Finance Member of Government, but no one took notice of it or enquired why Sir William was being abused in this fashion.

MOSLEM HITASHI,
Nov. 10th, 1916.

8. Referring to the *communiqué* issued by the Government of Bihar and Orissa in connection with the recent *Bakr-Id* riots, the *Moslem Hitaishi* (Calcutta) of the 10th November writes:—

It is clear that the Hindus had, long before the day of the *Bakr-Id*, formed a conspiracy to stop the *korboni* and had collected men even from distant villages. As we have always said, in every *Bakr-Id* riot it is the Hindus who assume the aggressive, though our kind-hearted Hindu brethren almost invariably throw the whole blame on the Musalmans. This time, however, the whole thing happened before an impartial European official and so Government has been able to form a true idea of the matter. If the officers concerned in putting down the recent riots were mostly Musalmans they would undoubtedly have come in for the entire amount of the blame; but, fortunately, the

majority of the officers were Europeans and Hindus, and hence no one has been able to find fault with the Musalmans. Things would, perhaps, have taken a different turn if the riots had taken place in Bengal. Who can deny that there was a deep conspiracy at the bottom of the riots? It would be interesting to know what that Bihar Congressman, the Hon'ble Mr. Mazharul Haq, has got to say in the matter. If India ever gets *swaraj*, Musalmans will have to quit the country. It is because we live under the benign British rule that we can perform our religious duties in safety; and so we heartily pray for the continuance of this rule.

9. Referring to the official *communiqué* on the recent Patna-Barh *Bakr-Id* incident, the *Nayak* (Calcutta) of the 14th November says:—

We do not blame either the Hindus or the Musalmans in this connection. We blame the local police. Both the Hindus and Musalmans might have been excited by religious frenzy, but why could not the police or the Magistrate have kept them under control? Why did it become necessary to fire on them? There were many Civilian Magistrates who could have appeased the infuriated mob with sweet words. Why did the Civilian Magistrate fail to do this? Hindus and Musalmans live in peace and perform their respective religious duties under the protection of the British Raj. Why then should such disturbances take place? We want an answer to this question. Can the authorities in Bihar give us a proper reply? We are not pleased with the *communiqué*.

10. A correspondent of the *Sanjivani* (Calcutta) of the 16th November says that the recent official *communiqué* about the *Bakr-Id* incidents in the Patna district speaks of a riot, but in this so-called riot, not a single man on either side sustained the slightest injuries. The Hindus probably had no arms; for though the police shot many of them, they are not reported to have collected any firearms. They also thought that they would be able to purchase the cows intended for sacrifice by the Musalmans as they did last year at Kanchanpur.

11. The *Mohammadi* (Calcutta) of the 17th November says that the recent official *communiqué* regarding the *Bakr-Id* riots proves the falsity of some of the statements published in connection therewith by some Hindu papers.

12. The *Hindi Bangavasi* (Calcutta) of the 20th November thanks the Bihar Government for publishing a *communiqué* on the *Bakr-Id* riots in the Patna district, but considers it extremely unsatisfactory and merely based upon garbled police reports, as it contradicts many of the statements of special correspondents of newspapers.

13. Referring to the visit of Sir Edward Gait to Sonapur, the *Bangavasi* (Calcutta) of the 18th November quotes the following from the *Sanjivani*:—

"The Lieutenant-Governor at Sonapur—Cow-killing." Last year the Raja of Rewa stopped cow-killing at Hariharchatra. This year the local Hindu *Sabha* prayed for the prohibition of cow-slaughter near the Hindu temple. Slaughter of cows near a Hindu temple in a Hindu *mêla* can never be justified. The Lieutenant-Governor of Bihar and Orissa should issue a permanent order prohibiting the slaughter of cows near the place.

14. The *Mohammadi* (Calcutta) of the 17th November says that the *Bangavasi* some time ago published certain false allegations regarding the cow-sacrifice which took place in Monteswar thana, Burdwan. Some eminent local Moslems wrote to the *Bangavasi* contradicting these allegations, but that paper did not publish them. It appears that one Prithis Nath Bose was responsible for this trouble. He tried to prevent two local Moslems from performing the sacrifice and when they resisted, he collected *lathials* to coerce them. The Daroga, knowing that the chaukidars under his command would be unable to cope with these ruffians, requested some local Moslems to help him in keeping the peace, which these Moslems did. The *korbani* has been performed in this village for many years.

NAYAK,
Nov. 14th, 1916.

SANJIVANI,
Nov. 16th, 1916.

MOHAMMADI,
Nov. 17th 1916.

HINDI BANGAVASI
Nov. 20th, 1916.

BANGAVASI,
Nov. 18th, 1916.

MOHAMMADI,
Nov. 17th, 1916.

CHARU MIHIR,
Nov. 14th 1916.

15. Referring to the recent arrests at Mymensingh, the *Charu Mihir* (Mymensingh) of the 14th November says that professional dacoits often disguise themselves as

Uhadralok and put the police on the wrong scent. The paper is inclined to think that the unrestricted granting of firearms licenses to lower class people is responsible for the present frequency of dacoities.

TIPPERA GUIDE,
Nov. 14th, 1916.

16. Writing in the *Tippera Guide* (Comilla) of the 14th November, one Biseswar Bhattacharyya, of village Dinalali, thana Chaudagram, post office Shukchail, district Tippera, says:—

"Dread of being pressed into service in the war."

Great panic has been created in this part of the country by a rumour to the effect that chaukidars are taking down the names of young men, because the authorities have decided to take 10 young men for the army from each chaukidar's *mahalla*. Government will, it is rumoured, press these young men into service at any time. Able-bodied young men are not stirring out of their houses, many have given up their studies, and some are said to have disguised themselves. Chaukidars are serving their selfish ends by spreading this rumour among illiterate people. If this state of things continues the consequence will be serious. The attention of the District Magistrate is drawn to the matter.

SANJIVANI,
Nov. 16th, 1916.

17. The *Sanjivani* (Calcutta) of the 16th November suggests that boards of censors, official and non-official, should be appointed to examine bioscope films for each province, as has recently been done in Burma. Many of the pictures now shown are most objectionable according to the Indian notions of good taste, though not offensive to European taste.

Pictures should not be indiscriminately exhibited at bioscopes.

BANGALI,
Nov. 17th, 1916.

18. The *Bangali* (Calcutta) of the 17th November writes:—

The police and the Government Three or four days ago, Lord Carmichael visited the Police Training College at Sarda.

When the students of the institution assembled before him, His Excellency addressed them in a long speech. By alluding to the glorious past of the Bengalis and to the kings of the Bengali Pala dynasty, he pleased and glorified the Bengalis. What he said here about the police, the public and the Government cannot displease anybody. He spoke like a far-sighted and great statesman, overlooking nothing, weighing all his words. We have not heard such a speech from any other of our rulers.

We hear that the police have improved, but why do not Bengali papers admit this? Lord Carmichael is rather surprised at this; but at the same time he holds that it is an indirect tribute to British rule, for people expect great progress in every department of Government, and the police are blamed simply because they have not yet come up to that ideal. For are not the majority of policemen recruited from among the people of the country, the English officers set over them being a mere handful of men; so why should the public blame the police unless there was justification therefor? This is an entirely new standpoint. The police reports declare that respectable men do not care to serve in the police, because police officers are subjected to great harassment when being cross-examined in the law-courts. Some Provincial Governments again declare that the police often fail to detect offenders because the people of the country do not co-operate with them. Anglo-Indian newspapers abuse the Indian public and the Indian Press to their hearts' content and are loud in praise of the police. What they really go upon are the police reports. They have not to experience harassment at the hands of the police, else they too would cry out for mercy.

One has to consider carefully and seek to understand this utterance of Lord Carmichael's. The Indian papers say many things against the Civil Service. One might allege, no matter whether justly or unjustly, that Civilians are mostly Englishmen, so when Indian papers catch them tripping, they make the most of their opportunity. But that cannot by any means be said of the strictures on the police. Though the higher officers of the police are Englishmen, not much is usually written against them, for they do not do the usual day's work of the department—that is done by the subordinate officers, who are all Indians. The Inspectors, Sub-Inspectors, Head Constables and

parawallas are all Indians, and the newspaper complaints are directed against them. This is what surprises Lord Carmichael. So we must convince him that we would not say so much against the police except for grave reasons. We shall try to explain the cause in simple language. Ramdayal Singh is a durwan in my employ. He gets Rs. 10 per month. He stands up when he sees me, and generally treats me and my friends with great respect. His brother, Hardayal Singh, a *parawalla*, gets Rs. 8. He has seen me many times and knows that I am his brother's master; but far from showing me any respect, he utterly ignores me. He commits high-handed acts often without provocation, abuses anybody and everybody and generally does not discriminate between high and low. The Babu may ride a carriage and pair but nevertheless Hardayal, the constable in uniform, does not admit his superiority. In the higher grades of the police, this spirit of arrogance is more accentuated. Darogas and Inspectors regard the world as dust beneath their feet so to speak. They believe they can commit any offence with impunity, while the public have great dread for them. This is the real explanation of the ill-esteem in which the police are held. When our police come to be like the English police, every one will unreservedly praise them.

19. Referring to the proposed change in the uniform of the Calcutta Police, the *Bangali* (Calcutta) of the 18th November is of opinion that as such a change would mean much unnecessary waste of public money, it should be put off till the termination of the war.

BANGALI,
Nov. 18th, 1916.

(b)—*Working of the Courts.*

20. The *Hitavadi* (Calcutta) of the 17th November says that the judgment of the High Court in Tilak's case shows how officials often out of caprice or at the instigation of the police act unjustly. Fancy a man like Tilak being bound down to be of good behaviour like a common felon.

HITAVADI,
Nov. 17th, 1916.

21. The *Dainik Chandrika* (Calcutta) of the 15th November, referring to the judgment of Justices Batchelor and Shah in the Tilak case, says that the interpretation put by their Lordships on the expression "Government established by law" in section 124 A. of the Indian Penal Code has alarmed many people. For, if by "Government established by law," is meant the Civil Service, then it will be an offence punishable by law to criticise the conduct of any member of that service. We, continues the writer, have, however, always said that the just and benign British Government will never take exception to criticism of any act of any member of the Civil Service, if such criticism is made judiciously, in restrained language and with a good intention. The Indian subjects of England enjoy greater freedom and are happier than any subjects of any other European Power. It is the fault of the Indians themselves that the English have been compelled to introduce severe measures. The future of India has become dark from the day the Western sin of anarchism entered the country. The anarchists are few in number, and unless they are put down with a strong hand their number may increase. It is but natural that English officials, who are aliens in race and religion, should try every means to stamp out anarchism in India; and this effort on their part is not a purely selfish one. It is intended to do the Indians also good. Have the Indians, however, ever honestly helped the English in making this effort successful? If not, why should they protest if the latter take strong measures to make it so? The officials, like all other men, are liable to err. But when they err, why not point it out in a straightforward way instead of indulging in venomous speeches and writings?

DAINIK CHANDRIKA,
Nov. 15th, 1916.

22. The *Hitavadi* (Calcutta) of the 17th November refers to the recent heavy sentence passed on one Sobharam in the United Provinces, for assaulting a European lady who was travelling in a railway carriage, and observes that the sentence is none too heavy. But why are lighter sentences awarded to similar offenders in

HITAVADI,
Nov. 17th, 1916.

Eastern Bengal? Offenders of this class deserve the most condign punishment allowed by the law, seeing that the Hindu victims of such outrages suffer social excommunication and thus lead a life of great misery.

BANGAVASI,
Nov. 18th, 1916.

23. The *Bangavasi* (Calcutta) of the 18th November heartily supports the dismissal of the Peshkar of the 4th Sub-Judge at Alipore for having secretly supplied a witness's deposition to an outsider and allowed a typist, who is employed in the court, to copy it. Such dishonesty on the part of court *amlas* is almost universal in the law-courts of this country, but it is only rarely that one is detected and punished.

A Peshkar's dismissal.

(c)—Jail.

DAINIK CHANDRIKA,
Nov. 18th, 1916.

24. The *Dainik Chandrika* (Calcutta) of the 15th November, reviewing the report on the administration of prisons in Bengal for the year 1915-16, takes exception to the fact that the prisoners in all the prisons have not a uniform ration allowed to them. For instance, fish does not form a part of the daily food of the prisoners in the Burdwan and Presidency Division prisons, although these prisoners are as much fish-eating people as those in any other prisons in Bengal.

"Prisons in Bengal."

(d)—Education.

NAYAK,
Nov. 14th 1916.

25. Referring to the farewell address given to Rai Rasamay Mitra Bahadur, late Head Master, Hindu School, by his former pupils, the *Nayak* (Calcutta) of the 14th November says:—

Wanted judicious selection of teachers.

The honour and respect which the students showed to their ex-Head Master and the many valuable presents which they gave him drew tears from our eyes. It is now generally said that students have become extremely unruly, they assault their teachers, commit dacoities and are guilty of anarchism, but these students are nothing of the kind. If their teachers are good, the students never fail to respect and honour them. Rasamay Babu's pupils never went astray. If the authorities of the Education Department judiciously select teachers like Rasamay Babu, anarchism will promptly disappear from Bengal.

HITAVADI,
Nov. 17th, 1916.

26. The *Hitavadi* (Calcutta) of the 17th November, referring to the college students' strike in Sibpur, says that it is very wrong for students to go on strike. Admitting that as a general proposition, it must be said that the Principal and the Superintendent of the College also erred gravely in their judgment in connection with this strike. It was most unreasonable to infer without inquiry that the students absent at the time from their rooms were the ones guilty of assaulting the Superintendent. The truth or otherwise of the reasons adduced for their absence by their fellow-students should have been inquired into. No trouble would have occurred if the majority of the students had been convinced that a fair inquiry had been made to find out the real offenders. The truth is, the Superintendent was not on good terms with his students.

The punishment meted out has been unduly severe. Foolish students acted wrongly under a temporary excitement. The College authorities should have tried to bring them under control, but failed to do so. Anyway we are surprised at the unduly severe punishments awarded, and hope that Lord Carmichael will mitigate their severity.

CALCUTTA SAMACHAR,
Nov. 17th 1916.

27. The *Calcutta Samachar* (Calcutta) of the 17th November says:—

Why is it necessary in India?

The problem of religious education in India is extremely complex. Government has done wisely in adopting a neutral attitude towards this question. But what is wanted is that this principle should be followed to the letter. Indians are fully conscious that they are allowed to worship in their temples and mosques without any interference whatsoever. Our rulers are Christians. If they help in the work of the missionaries, then it certainly cannot be considered politic on their part. They must look on every religion with the same eye.

The mission schools, of which there are a large number in this country, get Government aid, but why are they allowed to teach the Bible to non-Christian boys? In Government schools no such thing is done. We are sorry to find that the Hon'ble Mr. Baig's resolution in the United Provinces Council on this question was defeated. When the Provincial Council has failed to do its duty, the Government of India should pass a resolution distinctly enunciating its policy of religious neutrality.

28. The *Nayak* (Calcutta) of the 21st November writes :—

"The fate of high education." We give our boys high education and spend money lavishly to make them B.A's and M.A's, simply because in our country the University degree is the only passport to Government service and the chief thing which earns for a man honour and esteem. Some time ago an examination, known as the School Final Examination, was introduced into certain provinces, and we are now alarmed to find the Director of Public Instruction, Bombay, declaring this examination to be the only qualifying test for Government service. In the Punjab, the United Provinces, Madras, and Bombay this examination has already become more popular than the Matriculation Examination, and we must say that it will be a great blow to high University education. The Bombay University is going to appoint a committee to discuss the question, and there will perhaps be a vigorous agitation over it in the province. High education is prized in our country because of the regard it is held in by Government. If the School Final Examination is to be the only test for Government service to-day, and the passing of another examination is to entitle men to become Deputy Magistrates and Munsiffs, no one will care much for University degrees. We remember that Lord Hardinge once said that Universities might go on multiplying, but that Government was not bound to admit University graduates into its service. Taking this and the remarks of the Director of Public Instruction, Bombay, together, it is clear that high education will go down in value considerably. Our countrymen are not so foolish as to spend money for giving their sons a profitless education. The matter is a very grave one, for the axe is going to be laid at the root of University education. No young man in our country will ever care to have University degrees for their own sake. We ask our Universities to start a vigorous agitation, for, apart from the question of the fate of high education, all our work for the last 60 years will be undone if University education be knocked on the head.

NAYAK.
Nov. 21st, 1916.

(e)—*Local Self-Government and Municipal Administration.*

29. The *Moslem Hitaishi* (Calcutta) of the 10th November has no sym-

The Calcutta butchers' strike. pathy for the butchers of the Sir Stuart Hogg Market who have gone on strike, because it does not think it desirable that the flesh of diseased animals should be offered for sale. The measures taken by the Calcutta Corporation to prevent this being done, led to the strike.

MOSLEM HITAIISHI.
Nov. 10th, 1916.

30. The *Mohammadi* (Calcutta) of the 17th November, referring to the

The strike. butchers' strike in Calcutta, speaks of the inconvenience being felt by the Moslems owing to their supply of meat being cut off. The meat sold in the Hogg Market is practically unavailable to Moslems. The market is at a distance from their homes and they have religious scruples about eating the flesh of animals which may or may not have been killed in the proper way by Moslems. The Corporation seems determined to hold out against the strikers, utterly regardless of the needs of the vast Moslem population of Calcutta.

MOHAMMADI.
Nov. 17th, 1916.

31. The *Dainik Basumati* (Calcutta) of the 15th November refers to the

Bengali theatres in Calcutta. condition of the auditoriums of Bengali play-houses in Calcutta as mentioned in the Administration Report of the Calcutta Corporation, and remarks that it is high time the state of things was improved by new legislation. Bengali theatres are now kept open throughout the night, in spite of the fines they have to pay for breaking the Municipal bye-law in this connection. The paper suggests that

DAINIK BASUMATI
Nov. 15th, 1916.

theatres which, even after being fined twice or thrice, persist in breaking the law, should have their licenses cancelled.

CHARU MIHIR.
Nov. 14th, 1916.

32. The *Charu Mihir* (Mymensingh) of the 14th November has the following:—

The health of Bengal.

The way in which Bengal is becoming unhealthy year after year leaves no room for doubt that the province will be depopulated within the next 100 years. It is well known to our readers how a very large number of once populous villages have either become desolate or are only thinly peopled now. The public have done everything in their power to attract Government's attention to the matter, but so far without much avail. There is not another country in the world where the annual number of deaths from fever alone comes up to even a hundredth of what we have in India. The Government of Italy has rid its country of malaria, but our Government has done nothing to drive the scourge out of the country, except appointing commissions. Certain Anglo-Indian papers blame our own people for the insanitary condition of Bengal, regardless of the fact that the abject poverty of the people is responsible for this state of things. We all know how thousands of people annually die in our province of cholera and small-pox without being able to get any medical aid. It is some comfort to find that Government has at last expressed this view.

MOHAMMADI.
Nov. 17th 1916.

33. The *Mohammadi* (Calcutta) of the 17th November refers to the general prevalence of malaria and cholera in various parts of Bengal at the present time, and

observes that bad drainage and the practice of steeping jute indiscriminately are responsible for these diseases. The public want Government to take the necessary steps for their prevention.

DARSAK.
Nov. 17th, 1916.

34. The *Darsak* (Calcutta) of the 17th November says that the poverty of the people and the recent rise in the prices of food-stuffs, as well as the adulteration of food, are

responsible for the heavy mortality among infants in Bengal.

DAINIK BASUMATI.
Nov. 18th, 1916.

35. The *Dainik Basumati* (Calcutta) of the 18th November says that the villagers themselves are mainly responsible for the want of wholesome drinking water in villages. Their irreligiousness leads them to dis-

regard the *shastrik* injunctions for the preservation of the purity of water and their ignorance of sanitary laws is the cause of the fouling of the sources of water. Moreover they are so selfish that, while they themselves cannot re-excavate their silted-up tanks they will not allow the District Board to do it. Government has adopted various means to remedy these evils, but all have proved futile. The situation will not improve unless the example and advice of educated villagers teach their ignorant co-villagers their duty in this matter. The proceeds of the Public Works cess have been made over to the District Boards by Government, but have villagers been able to make good use of this money?

SANJIVANI.
Nov. 16th, 1916.

36. The *Sanjivani* (Calcutta) of the 16th November says that many people are dying of cholera in the villages of Barabasha, etc., in the Tangail subdivision. Official reports

show that in 1915 cholera broke out in many parts of Mymensingh district owing to the use of contaminated water. The Government and the District Board should take the necessary steps.

(f)—Questions affecting the land..

TIPPERA GUIDE.
Nov. 14th, 1916.

37. The *Tippera Guide* (Comilla) of the 14th November has the following in English:—

Survey and settlement.

That our district is in the throes of distress is known to everybody. Relief works in the Brahmanbaria subdivision were in full swing till July last. Loans were given to the cultivators for the purchase of seeds. Both landlords and tenants have been seriously affected by the distress. It will take years to reach a solvent position. We are sorry that the survey and settlement operations have begun in the affected area, notwithstanding the protest of the Manager of the Sarail Wards' estate, Mr. Halliday, who

has held this post for the last ten years. We think that the survey and settlement operations in the Sarail and Gangamandal estates should be stopped for two years and the Patikara estate ought to be exempted from these operations.

38. The *Calcutta Samachar* (Calcutta) of the 15th November says:—

CALCUTTA SAMACHAR,
Nov. 15th, 1916.

The Government Agricultural
Departments.

The Assam Government's recently published agricultural report says that better work could not be done and suitable officers could not be had for want of funds. Such excuses for inaction are certainly very disappointing in an agricultural country like India. If this department has been really opened for the good of the agricultural population, then it should justify its existence.

(g)—*Railways and Communications, including Canals and Irrigation.*

39. The *Pratihar* (Berhampur) of the 10th November is of opinion that

PRATIHAR,
Nov. 10th 1916.

"Dredging the Bhagirathi."

at least three dredgers should be employed for removing the silt in the Bhagirathi river between Jangipur and Biswanathpur, for it is no use having only one dredger as at present, as what little work it does is undone before long. If Government demurs to the expense, the paper suggests that instead of sending a dredger every year three should be sent after every three years.

40. The *Dainik Basumati* (Calcutta) of the 15th November does not find

DAINIK BASUMATI,
Nov. 15th, 1916.

The Hooghly river.

anything to laugh at in Major Hirst's report about the condition of the Hooghly, though certain Anglo-Indian papers have done so. This river is one with which the sanitation and prosperity of the whole of Bengal is vitally connected, for almost all the rivers of the province branch off from it. If it were to dry up the province would be ruined. The paper, therefore, hopes that Major Hirst's report will not be pigeon-holed, but that Government will improve the condition of the Hooghly.

41. The *Bangavasi* (Calcutta) of the 18th November, referring to Major

BANGAVASI,
Nov. 18th, 1916.

The Hooghly below Calcutta.

Hirst's report relating to the encroachment of mills upon the Hooghly and Government's desire to appoint a committee to find out the means of preventing this, draws attention to the following two points also:—

- (1) Encroachment by jetties, godowns, etc., upon the river.
- (2) The draining of septic tanks into the river.

Both of these should be put a stop to.

42. The *Nihar* (Contai) of the 14th November says that the Contai sub-

NIHAR,
Nov. 14th, 1916.

Water-logging in Contai.

division has been under water for the last three months. The Executive Engineer of the Cossye Division, who was petitioned in this matter, issued orders for the draining of the water by opening the drainage canals. The fields are still under water, and it is not known how far these orders have been carried out by Mahendra Babu of the local Public Works Division. If this state of things continue for some time longer great damage will be done to the standing crops and their harvesting will be prevented. The water can be easily drained off if the Dandaparulia and Bhograi locks and Sharpai and Pichhavani sluice-gates are opened. The attention of the Superintendent and Executive Engineer of the Public Works concerned is drawn to the matter.

43. An anonymous correspondent writes to the *Moslem Hitaishi*

MOSLEM HITAIISHI,
Nov. 10th, 1916.

"The Sara-Seraiganj Railway."

(Calcutta) of the 10th November as follows:—

We hear that the zemindars of Salap are going to lay out a road and canal from the Salap railway station to Balarampur. The road and the canal will no doubt be very useful to them and earn them credit, but so far as the local public is concerned they will be put to a great deal of loss, because what little of their lands they still have after the land acquisition for the Sara-Seraiganj Railway will now be swallowed up by them (the road and the canal). We, therefore, suggest that the Salap station should be shifted a little to the north-east and placed on the west bank of the existing canal, for then there would be no necessity for any new road or canal.

JAGARAN,
Nov. 12th, 1916.

44. The *Jagaran* (Bagerhat) of the 12th November is in favour of railways being under Government management, because the rates of fares in such railways are always cheaper than those of company-managed ones, and also because the former are more anxious to look after the comforts and convenience of passengers than the latter.

HITAVADI,
Nov. 17th, 1916.

45. The *Hitavadi* (Calcutta) of the 17th November suggests that Sir Robert Highet should introduce on his railway a system of concession tickets for 3rd class passengers like those now existing for 1st, 2nd and inter-class passengers. If higher class passengers are allowed to travel cheaper, *prima facie*, the same concession is more sorely needed by the poorer 3rd class passengers.

(h)—General.

CALCUTTA SAMACHAR,
Nov. 7th, 1916

46. The *Calcutta Samachar* (Calcutta) of the 7th November says:—

Waste of money in India.

India is a poor country where people do not even get one good meal a day. Under the circumstances it would be better if the least amount of tax is levied from them. Whatever is taken should be properly spent for purposes beneficial to them. This alone can increase their happiness and prosperity. If we cast a glance at the progressive countries of Europe and America, we find that there the Government servants are not highly paid. In India, on the other hand, it is insisted that the salaries of public servants should be daily increased, so that better work may be expected from them. The reason is that white Civilians, doctors and engineers, whose style of living is very expensive, are brought from England and the Colonies and appointed to high posts here. They refuse to come out on low salaries. The best qualified Indian cannot rise to the highest post in the department in which he serves, but the least able European is considered fit for the post.

Then, again, with the advent of summer, the Governments move to the hills, whence they promulgate their orders and shape new laws. When Government wants to get acquainted with the public it deposes its trusted servants to gather information. The result is that for five or six months of the year the administration remains isolated from public opinion altogether. The money thus wasted on the hill-tops certainly cannot and does not increase the efficiency of administration. We are glad that Lord Carmichael dealt exhaustively with this point the other day at Darjeeling.

NAYAK,
Nov. 14th, 1916.

47. Referring to the Hon'ble Mr. Cumming's resignation of his membership of the Imperial Legislative Council, the *Nayak* (Calcutta) of the 14th November says that it is desirable that he should continue to hold his present appointment in connection with the operation of the Defence Act. He is a just official and performs his duties with coolness and moderation. His appointment, therefore, has greatly assured the public mind.

TIPPERA GUIDE,
Nov. 14th, 1916.

48. The *Tippera Guide* (Comilla) of the 14th November has the following in English:—

Nawab Sir Shams-ul-Huda.

Personally speaking nobody would be more glad than ourselves if Sir Shams-ul-Huda be appointed as a member of the Madras Executive Council. The Nawab Saheb is a man of our district and we are proud of him, but we are against the appointment of an outsider as a member of the Provincial Executive Council, and from that point of view we oppose his appointment as a member of the Madras Executive Council. But we are of opinion that it would be just in the fitness of things if Sir Syed Shams-ul-Huda is appointed in the place of Justice Digambar Chatterji as a Judge of the High Court. The Nawab Saheb is a Vakil and the vacancy created by the retirement of the Vakil Judge should be filled up by a Vakil. In all fairness a Muhammadan Vakil ought to be appointed in the place of Justice Chatterji; but who is fitter than the Nawab Saheb to be a Judge of the High Court? The *Bengalee* says that the Assam Administration is pressing for the appointment of Mr. Abdul Majid, but we do not see how the claim of Sir Shams-ul-Huda

can be overlooked. Mr. Abdul Majid is a Barrister, but he is not a practising barrister. He holds a listed appointment. He was an Extra Assistant Commissioner and acted for some time as a District and Sessions Judge. Because the Assam Administration wants an Assamese to be appointed a Judge of the High Court, the claim of a better man should not be overlooked. It would be following a dangerous policy to appoint as Judge of the High Court a man belonging to another province. The *Bengalee* says that a member of an Executive Council should not be appointed a Judge of the High Court. We fail to see how the membership of the Executive Council is a disqualification. Of course it would be a bad policy to appoint a member of the Executive Council with a promise of High Court Judgeship, but when one vacates his seat as a member of the Executive Council, what harm would be done if he is appointed a Judge of the High Court?

49. The *Mohammadi* (Calcutta) of the 17th November says that the Indian Press is anxious to know what Sir Shams-ul-Huda's future will be after he retires from the

Nawab Sir Shams-ul-Huda.

Bengal Executive Council. He is expected by some to retire before his term of office expires to join the High Court, *vice* Mr. Justice Digambar Chatterji; others say that Mr. Justice Chatterji's successor will be, not Sir Shams-ul-Huda but Mr. Abdul Majid, whose claims the Assam Administration is pressing. It is therefore supposed that Sir Shams-ul-Huda will join the Madras Executive Council, but the Madrassis are agitating for a Madrassi member. As regards the appointment of a Moslem, it is said that a good Madrassi Moslem is not available. Anyway, great uncertainty prevails.

We shall not discuss now what good Sir Shams-ul-Huda has done to his community during his term of office and how he is regarded by educated Moslems, but his ability is undoubted and he might make a good Judge of the High Court if appointed as such. At the present time his appointment to the Bench is objectionable on principle, seeing that as a member of the Executive Council he has formed views about politicians and others in the country which may possibly stand in the way of a strict discharge of his judicial duties. And it is unfair to the country to give the few high offices open to Indians repeatedly to one and the same man. The claims of Assam, too, have to be recognised, and all will, therefore, support Mr. Abdul Majid's claims

50. The *Nayak* (Calcutta) of the 16th November writes:—

The Hon'ble Mr. Lyon.

We understand that the Hon'ble Mr. Lyon will retire at the end of this month. Whatever any one may choose to say of him, we have seen very few Civilians who are his equals in diligence and intelligence. He is also a very good writer and has the courage of his convictions. He is outspoken and that is why he could not, after the partition of Bengal, earn from educated Bengalis the praise he deserved. Besides, he had the misfortune to serve under Sir Bampfylde Fuller, a circumstance which earned him much blame. But with all this we are really sorry that he is going to leave us shortly, and pray that he may have a long and happy life and win greater success at home than he has done here.

51. The *Bangali* (Calcutta) of the 16th November says that the Secretary of State will do well to nominate to the Indian Civil Service the three Indians who stand 9th, 10th and 11th in the list of successful candidates this year. If he does not, it will be unfair.

The case of certain Indian Civil Service students.

52. The *Dainik Basumati* (Calcutta) of the 14th November, discussing the question of State help for Indian industries, writes that Sir Thomas Holland's earlier utter-

"Hope and despair."

ances at Bombay and elsewhere raised high hopes in the mind of the Indian public, but apparently they are doomed to disappointment. We cannot approve of his method of selecting witnesses. One of our friends wanted to see him to discuss this question, but he pleaded want of time. Sir Thomas probably imagines that he can obtain all the information he wants from the big factory owners or managers, the Secretaries of the Chambers of Commerce and the professional politicians. These merchant princes and "premier politicians" do not know what the real condition of the country is. Our politicians are in touch only with the conditions of the town. Big capitalist

MOHAMMADI,
Nov. 17th, 1916.

NAYAK,
Nov. 16th, 1916.

BANGALI
Nov. 16th, 1916.

DAINIK BASUMATI
Nov. 14th, 1916.

industries will not do much to improve the lot of the masses. The Commission's functions will be ineffectually discharged if it only brings about the establishment of a few such industries.

CALCUTTA SAMACHAR
Nov. 15th, 1916.

53. The *Calcutta Samachar* (Calcutta) of the 15th November says:—

The Industrial Commission.

We were under the impression that the Industrial Commission would gain some experience after its sojourn in Cawnpore, but we have been disappointed to find that it is still groping in the dark. We have not yet been able to discover what the scope of the Commission's enquiry is. It is said that the Commission has not been asked to express any opinion about the adoption of a protectionist policy in India. It is also stated that it is outside the scope of the Commission to deal with the question of State financial aid to industries, as this would involve the adoption of a protectionist policy. If Government had any objection to this enquiry, then the Commission would not have dealt with it. If the industries do not receive Government help, how can they improve?

In all the places which the Commission has visited full discussion has been going on regarding the fiscal policy of the British Empire. There is a unanimity of opinion in commercial circles that enemy countries should now be prevented from trading in this country. By depending on Germany and Austria for the supply of dyes the British Empire has been sadly deceived. It is now apparent that without German dyes nothing can be done. Before German dyes were introduced, dyes of various sorts were used in India and exported to foreign countries. The British cannot get a better field for the manufacture of sugar than India. If Government wants to avoid hardship in future it should fully organise Indian industries. If England wants to put a stop to the enemy's trade, she should try her best to increase the productive power of India. It would not certainly be well for India if the allied countries were allowed to exploit her and crush her under their heel. Whatever fiscal policy may be adopted, it should be in keeping with local requirements and calculated to remove India's poverty, which will only disappear when her raw products are absorbed here in increasing quantities.

SADAQAT.
Nov. 18th, 1916.

54. The *Sadaqat* (Calcutta) of the 18th November, in commenting upon

If we live then the world exists
for us.

the remarks made by the *British Trade Review* that the growth of Japanese trade with India need not be viewed with alarm as she is only supplying those goods which Germany and Austria used to supply before the war, says:—

From our standpoint Japanese trade is a curse and not a thing to be pleased at, as the *Review* seems to suggest. At the Industrial Commission witnesses have spoken in favour of a protectionist policy. Bearing in mind the world's trade, we can confidently say that so long as the policy, which the free-trader England is going to adopt, is not adopted in India, the money, ink and time used by the Industrial Commission will be in vain.

BANGALI.
Nov. 20th, 1916.

55. Many a paper scheme, writes the *Bangali* (Calcutta) of the 20th

A blindman's waking—Industrial development in India.

November, has been framed for the development of Indian industries, but no real work has as yet been done in this direction. Government also has shown great activity in the matter by appointing a commission and calling experts from England. Some good would have been done if the money which is being thus spent had been used in starting a few small industries. Most probably the present opportunity will slip off while the commission will still be holding its deliberations.

SANJIVANI.
Nov. 16th, 1916.

56. The *Sanjivani* (Calcutta) of the 16th November commends Govern-

"A step worthy of a ruler."

ment for directing that Kanungos thrown out of work by the discontinuance of settlement work in consequence of the war should be re-employed in other Government departments as far as possible. A similar concession should also be made in favour of inferior settlement employes thrown out of work.

HITAVADI.
Nov. 17th, 1916.

57. The *Hitavadi* (Calcutta) of the 17th November says that after Lord

"A hopeful thing."

Carmichael's recent speech about the unsuitability of Darjeeling for strictly official purposes, as the summer capital of Bengal, it may reasonably be hoped that his successor will discontinue the system of moving the offices to that place in summer.

58. The *Calcutta Samachar* (Calcutta) of the 18th November writes:—

CALCUTTA SAMACHAR,
Nov. 18th, 1916.

The Secretary of State's statements in the House of Commons.

The Secretary of State for India said in the House of Commons that he was in correspondence with the Government of India as to how far the Indian army strength might be augmented on the voluntary principle. This short summary of his speech is capable of many interpretations. May we understand from this that Indians also will be allowed to serve the Empire in the same way as the Canadians, Australians and Afrikanders are doing now. But there are facts to show that our rulers do not want to allow us the same military privileges as have been accorded to other nations. Events also show that our rulers have not yet ceased to distrust us, because we have not been freed from the operations of the Press Act. We have not yet been allowed to rise above Risaldar-Majorship and Subedar-Majorship. Youths in other parts of the Empire can, whenever they please, come forward to take up arms for their mother-country, but the poor Indian youth is deprived of the privilege. If once Indians are allowed to enlist freely, they will increase the numerical strength of the Allies on the battlefield. Government should get rid of its colour prejudice and give Indians all rights and privileges now accorded to other subjects of Great Britain.

59. The *Nayak* (Calcutta) of the 20th November is glad to announce that

NAYAK,
Nov. 20th, 1916.

Extension of Lord Carmichael's term.

Lord Carmichael's term of office is going to be extended. The paper sincerely hopes that His Excellency will not refuse to remain in Bengal a little longer, especially in troublous times like the present.

60. Is Government, asks the *Bangali* (Calcutta) of the 20th November, making a trial of self-government in the Nadia district? The Judge of the district is Mr. P. C.

BANGALI,
Nov. 20th, 1916.

Sinaraj in Nadia.

De, the Magistrate, Mr. S. C. Mukherji, the District Superintendent of Police, Mr. Sen and the Civil Surgeon, Mr. B. C. Dhar—all Bengalis. The administration of the Nadia district is thus now entirely vested in Bengalis, and it is being carried on most satisfactorily. Does it not prove that Indians have acquired fitness for self-government?

III.—LEGISLATION.

61. Jogendra Nath Singh, B.L., of Howrah, writes to the *Hitavadi*

HITAVADI,
Nov. 17th, 1916.

The Chaukidari Act.

(Calcutta) of the 17th November to say that the chaukidari tax is most oppressive and calls for early modification, if not total abolition, such as the public looked forward to on the occasion of King George's visit to this country some years ago. The Act of 1870, which is still in force, was passed 45 years ago and is quite unsuited to existing conditions. This Act permits the District Magistrate to appoint a man to be panchayat against his wish, which shows that respectable people are unwilling to serve as panchayats. Indeed, existing panchayats are old-fashioned people given to sycophancy and self-seeking and not fit for their responsible office. Educated men alone should be given these posts.

In most cases the list of persons assessed is not posted up in the market or other public place, as required by the law. Hence many remain ignorant of what they will have to pay and are forced to sell their moveables to meet the demand of the collecting panchayat.

Assessments to the tax are very often unfair and purely arbitrary, and there is practically no appeal against them for the poor raiyat.

Panchayats themselves are often harassed by their superiors and hence many people do not like the office. In short, it is quite evident that the need for a substantial amendment of the Chaukidari Act is urgent.

IV.—NATIVE STATES.

62. *Apropos* of Lord Chelmsford's reference to Man Singh in his speech

DAINIK BASUMATI,
Nov. 15th, 1916.

"Lord Chelmsford on Man Singh." at Jaipur, the *Dainik Basumati* (Calcutta) of the 15th November says:—

Why does not the British Government follow Emperor Akbar's example and extend to the Maharana of Jaipur the same kind consideration which his

illustrious ancestor received from Akbar? The Maharana has been doing his best to help the British Raj ever since the beginning of the war.

VI.—MISCELLANEOUS.

MOSLEM HITAIISHI,
Nov. 10th, 1916.

63. The *Moslem Hitaishi* (Calcutta) of the 10th November writes:—

The war.

The war is being waged with unabated fury. The Anglo-French troops are making steady progress in the Somme region, and in Rumania also the Allies are gaining successes. Greece is now absolutely under the Allies' power. Preparations are being made for carrying on a vigorous campaign in Mesopotamia, where the English troops are advancing thoroughly equipped.

DAINIK BASUMATI
Nov. 11th, 1916.

64. The *Dainik Basumati* (Calcutta) of the 14th November says that

France.

though the French have not gained any decisive victories, they need not be ashamed thereof. They have maintained their positions and won success on the Somme, which Germany never has equalled. If the Germans fall back elsewhere as they have had to do at Verdun, the war may possibly end very soon and the expulsion of Germany from France and Belgium will become easy.

DAINIK BASUMATI,
Nov. 15th, 1916.

65. The *Dainik Basumati* (Calcutta) of the 15th November writes:—

"Rumania."

The Turko-Bulgar troops have had another reverse in Rumania and have had to retreat further. In the Alps and the Carpathian regions the Austro-German forces have not of late been gaining any successes worth the name in spite of constant fighting. Falkenhayn has not been able to advance yet, and Mackensen, we hear, is returning. This then is the state of affairs in Rumania, where, with all the fresh troops she has sent there, Germany has not succeeded in accomplishing anything.

BENGALI,
Nov. 16th, 1916.

66. The *Bangali* (Calcutta) of the 16th November says that Germany

The situation in Rumania.

wants to destroy Rumania by moving troops from west to eastward, but the British advance is making the execution of such a plan very difficult. Nevertheless, Rumania's plight is dangerous. Until Russia comes to her help, things will not be favourable for her.

BANGALI,
Nov. 17th, 1916.

67. The *Bangali* (Calcutta) of the 17th November says that the Allies

The allied advance in the west.

expect to clear French soil of the Germans before next Christmas. The signs suggest that it is not quite an impossible contingency.

SAMAY,
Nov. 18th, 1916.

68. The *Samay* (Calcutta) of the 18th November says that Germany's

German animosity against Rumania.

efforts to crush Rumania are bound to be defeated by the Allies and end in enormous losses to herself as has been the case everywhere.

BANGALI,
Nov. 18th, 1916.

69. From what little news is available of the war, the *Bangali* (Calcutta)

"The war."

of the 18th November does not think that there is any chance of the struggle ending soon. The Germans have buried themselves in strongly fortified trenches in France and one can say without hesitation that they must have prepared much more elaborate defences in their own country. The Anglo-French will have to surmount many formidable obstacles before they can enter Germany. It would, therefore, be idle to hope that the war will come to a speedy end.

SAMAY,
Nov. 18th, 1916.

70. The *Samay* (Calcutta) of the 18th November writes:—

Germany and independence of the world.

Mr. Asquith's statement that "this is a war for the emancipation of smaller nations" and "security for the weak liberties of Europe and a free future for the world" will naturally make the world desire for the victory of the Allies. We knew that Germany was trying to rob a few European nations of their independence (Germany's grant of independence to Poland must be considered a hoax). We now hear for the first time from Mr. Asquith that she had usurped the independence of the whole world.

71. The *Sadagat* (Calcutta) of the 19th November says:—

The wrong estimate by Germany.

Among the latest telegrams there is one which runs thus:—"It is the doggedness of Britain which is converting Germany into a veritable munition factory. When Lord Kitchener in 1914 said that for England the war would commence in 1916 we all smiled. Since then we have been compelled to admit that we greatly underestimated England." Probably the Liepsic paper which had made the above remarks was suffering from failure of memory, because so far as we remember the Germans had smiled many times before this. At Calais and Verdun they were about to burst forth into a laugh, but with the overthrow of their projects the smile disappeared from their faces.

When the *Emden* was raiding the Indian Ocean and trying to play her pranks on the mainland of India, the Kaiser was about to join in the hilarity of the German youths, but he had to suddenly desist from doing so as he found them weeping.

Then Admiral Von Tirpitz came forward to show his mighty exploits under the sea with his submarines, notwithstanding the sceptic attitude of Bethmann Hollweg. The Kaiser wanted to smile and Von Tirpitz arranged to make him smile. The neutrals at the very onset clapped their hands in approbation; America winked; the British public became dejected; but the British seamen were heard singing. Thus ended the German smile once more.

The same fate overtook the zeppelin ventures of Count Zeppelin. The British airmen with their machine-guns and anti-aircraft spoilt the Count's ventures.

The last remedy which the Germans tried was intrigue. They attempted to separate France and Russia from England, to persuade Belgium, to deceive Rumania, but all was in vain. At last Mr. Asquith, out of pity for Germany, said in his Guildhall speech that Russia was the Northern Bear who could not appreciate Germany; France was the home of coquetry and Germany was out of court there; Belgium was bleeding—in her gaping wounds was the German knife. Until it is extracted, until the wound heals up, she will consider German love-making as a veritable instrument of death. Germany will have to protect a thousand-mile front from Riga to the Carpathians; Turkey will have to bear the onslaughts of Russia; Rumania will keep Austrian, German and Bulgarian forces engaged in Transylvania and on the Danube; Italy will cut the mountains in Carso and Trentino and break the heads of the Austrians with stones, and Germany will not be able to move her forces from the western front. Now there are two paths open to her. Either she should throw down her arms and invite her enemies to eat of the remnants of food left in Berlin and thus increase her span of life, or she should fight in a way that neither for herself nor for her guests there may remain in Berlin a bit of bread or a drop of beer. She should then acknowledge defeat, drink champagne and eat delicious dishes prepared by a French cook at Paris and return to her wilds.

72. The *Hindi Bangavasi* (Calcutta) of the 20th November says:—

The strength of the enemy.

What is the enemy's strength nowadays?

Many assert that the enemy to-day is not so strong as he was at the commencement of the war and that what little strength he has left is nearly exhausted. But no reliance can be placed on such statements, which have again and again been proved false. By way of explanation it is said that they were not deliberately published by those responsible for them, but were inspired by the enemy for the purpose of deceiving his opponents. At the time when it was represented that the enemy's strength had been sapped, he had already taken possession of a large part of Russia and completely overwhelmed three Balkan States.

The true method of finding out the strength of the enemy is to examine the present situation on all the fronts. There is no doubt that the enemy has not been able to exert as much pressure this year as he did in previous years. Whereas in other years he used his force to conquer his rivals' territories, this year his force has been used in resisting his rivals' onslaughts. The Allies have now combined and started a simultaneous offensive on all the fronts. Their strength is daily increasing. Such is the situation to-day.

SADAGAT,
Nov. 19th. 1916.

HINDI BANGAVASI,
Nov. 20th 1916.

DAINIK BASUMATI,
Nov. 20th, 1916.

73. The *Dainik Basumati* (Calcutta) of the 20th November says that now that the Austro-Germans have entered Rumania and carried the mountain passes it will be difficult to resist their advance. They are bound to progress. Tarchandai, which is now in German occupation, is 25 miles from the frontier. In two days the enemy advanced 12 miles, rather a rapid rate of progress.

How can Rumania resist if the enemy forces a way through all the passes? Rumania can only be saved if Russia proves victorious in the struggles now going on in Aitanza, Busan, etc.

DAINIK CHANDRIKA,
Nov. 1st, 1916.

74. Referring to the evidence given before the Indian Industrial Commission, the *Dainik Chandrika* (Calcutta) of the 1st November says that the scheme which Mr. James Currie, President of the Punjab Chamber of Commerce, has chalked out will take a long time to become effective, so that in the meantime the neutrals will capture the Indian market in the same way as Germany did.

Some people think that the effect of State help to industries cannot in the long run be beneficial, but there are the brilliant examples of Germany and Japan developing large industries and capturing the world's markets with State help. The position of England is peculiar. She had already developed her industries when there were few competitors and acquired great wealth, so that she did not require State help, but now Englishmen are crying for protection to thwart German commercialism after the war. Consequently the opinion of those who deprecate State help for Indian industries cannot be commended. There is a great future for Indian agriculture if State help be forthcoming.

DAINIK BASUMATI,
1 Nov. 17th, 1916.

75. The *Dainik Basumati* (Calcutta) of the 17th November says that as things are going on at present it will not be impossible for Indian indigo to compete successfully with foreign artificial indigo, but everything depends on the trade policy which Government will adopt after the war. The industry could be revived if Government gives a hint of this.

BANGAVASI,
Nov. 18th, 1916.

76. The *Bangavasi* (Calcutta) of the 18th November says that Government and wealthy merchants of this country ought by all means to try to prevent a further rise in the price of paper and thus save the Indian Press and Indian literature from extinction. The dealers in paper ought not to be allowed to take undue advantage of the present situation to make enormous profits.

DAINIK BASUMATI,
Nov. 20th, 1916.

77. The *Dainik Basumati* (Calcutta) of the 20th November refers to Lord Islington's recent lecture at Caxton Hall in London, urging the extensive adoption of the co-operative principle in India to foster industries. In addition however to production, the co-operative principle should also be followed in organising distribution, so as to oust the middlemen who now absorb much of the producer's profits.

MOSLEM HITAISHI
Nov. 10th 1916.

78. The *Moslem Hitaishi* (Calcutta) of the 10th November publishes a letter from Maulvi Muhammad Abu Bakr, of Furfura, and remarks:—

Now that Maulvi Abu Kalam Azad has been interned it would not be safe for any one to be connected with the Anjuman-i-Ulama-i-Bangala, of which he was the President. Besides, since Maulana Abu Bakr has severed his connection with the association and since the two organs of the institution, viz., the *Mohammadi* and the *Al-Islam*, have of late been wounding the religious susceptibilities of the Sunnis in Bengal by expressing, as the Maulvi says, decidedly Wahabi views, no Musalman should have anything to do with it.

MOHAMMADI,
Nov. 17th, 1916.

79. The *Mohammadi* (Calcutta) of the 17th November, writing sarcastically, states that Sahebzada Aftab Ahmed Khan has invited its editor and other journalists to a journalists' conference, which will take place at Aligarh when the Educational Conference meets there. But this journalists' conference can only meet to discuss the Press Act, and that will be politics; and it was to avoid all contact with politics that the venue of the Educational Conference was changed from Lucknow to Aligarh. But though the editor of the *Mohammadi* is not prepared to go to Aligarh to join a journalists' conference, he reserves to himself the right to go there if he likes, to undo Mr. Muhammad Shafi's election.

80. The *Dainik Bharat Mitra* (Calcutta) of the 14th November says that the agitation for Home Rule is daily gaining strength. During the last 1½ months the Presi-

Home Rule agitation.

dents of three Provincial Conferences have dealt with this question very carefully and supported the demand for Home Rule. The Bombay and Central Provinces Provincial Conference have fully approved of the representation submitted by the non-official members of the Imperial Legislative Council. This shows that there is unanimity in the country concerning Home Rule. Indians feel that if they cannot secure this boon now, then things will be much worse for them in future. Great Britain alone is the ruler of India, whereas after the war the Colonies also will become their rulers. There is hardly a Moderate leader in the country who would like to accept the authority of the Colonies over India. The importance of the representation of the non-official members of the Imperial Legislative Council is enhanced by the fact that all the signatories are Moderates and there are no Extremists or Home Rulers among them. The representation has been signed not only by Hindus but by Moslems and a Parsi as well. This is why the officials and Anglo-Indian papers have loudly declared that those who have signed the representation are not the real representatives of the people.

The paper then goes on to refute this charge by pointing out instances from the Anglo-Indian papers, where they have expressed contradictory views regarding this subject.

81. The *Nayak* (Calcutta) of the 14th November says :—

Who are our own and who are not?

Can you say who are your own and who are not? You will say, Manmohan, Lalmohan, Bonnerjee, Chakrabarti, Sinha, Mitter—these are

your own and the English are not. But we are of a different opinion. We call him our own who can devise for this conquered, dependent and bewildered race a new and easy way of earning their livelihood. This is our test of a leader—a man who is our own. The zemindars and taluqdars of old supported a large number of dependants, and so this test could be applied to them.

You will cite the words of the English themselves and say that to support a large number of dependants is to encourage idleness, but this is an erroneous view from the social standpoint. The English themselves have a large number of dependants to support, and with this object in view they have established in India a hundred different departments. In every society there must be a large number of men who cannot stand on their own legs and need a start in life—some help in the beginning. If this were not the case, Sir S. P. Sinha's son-in-law would not have accepted Government appointment or Sir S. P. Sinha would not have to try to secure a post for his son. In this way, under proper care and guidance, in accordance with a noble ideal, these people may become useful members of society and contribute to its strength and solidarity. Dependants and hangers-on have always existed in society, but there is a difference. In the past, these people were content with the bare necessities of life, and helped in increasing the strength of the family and the society from which they derived their support, but now this class of men do absolutely no good to their supporters; on the contrary they help in loosening the social bonds and weakening society. This class now helps to swell the ranks of the modern political dacoits, seditionists and briefless pleaders. Had the old method of supporting dependants been followed, these ulcers would not have formed on the body of society.

Your Bonnerjees, Ghoshes, Mitters, Sinhas—these barristers, pleaders, mukhtears—are not your friends. They do not help the needy, but are ruining the country by involving it in litigation. Might is no longer right. The English have spread the snares of litigation in this country and these people are helping in its spread and thereby filling their own pockets. The money thus got they spend on European luxuries. The country's wealth is thus being drained away, with the result that the people are dying of starvation and the sufferings of middle-class people are daily increasing. Can these people, who are thus ruining the country, be called our friends?

Not only this. These England-returned Babus are trying to remodel Hindu society. Instead of increasing the wealth of the country and being the mainstay of their poor countrymen, they are taking what little money there is

*DAINIK BHARAT
MITRA.*
Nov. 14th, 1916.

NAYAK.
Nov. 14th 1916.

in this country and sending it away to foreign lands. Their lip-patriotism manifests itself in finding fault with the administration of the country, but they are not ashamed to suck the blood of their own countrymen. Can we call them our friends and follow their lead?

We will rather call the English our friends. They have opened a thousand and one ways for supporting a number of our countrymen. Jute, indigo, coal, etc., have made many of our countrymen rich. Then, again, the English are our rulers. It is their duty to protect us and it is to their interest to increase our wealth. In imitation of the English, the Parsis, Nakhodas and Bhatias have established mills and workshops, which are supplying food to a large number of their countrymen. But you Bengali Babu sahebs, what have you done with your money to put food into the hungry mouths of your countrymen?

It is for this reason that we advise you not to thus waste the little money that the country still possesses. You are a weak people and an English mode of life does not suit you. Confine yourselves within the bounds of Hinduism, and be honest and self-restrained. If thus you can hold up before society the noble ideal of Hinduism, then we shall call you our own.

Do you understand now who are your own and who are not?

NAYAK,
Nov. 16th, 1916.

82. The *Nayak* (Calcutta) of the 16th November has the following:—

"Our boundary line."

We have in our previous articles shown how the educated "Babu" has loosened the bonds of our society and thus weakened it. The fault, however, is not one which he has committed wilfully; for what he has done has been the result of his insane attempt to recast the society in an English mould. As for the Brahmin Pandit, he has contributed to the present chaos in our society to no inconsiderable degree by his inordinate greed and by his forsaking the really orthodox ways. From the time of Ramgopal Ghosh down to that of Kesab Chandra Sen the Brahmin Pandit did not command any respect among the educated "Babu" community. Since then the tide has turned, but the Brahmin Pandit has failed to take advantage of the situation. What he has done is to be carried away by his greed into injuring our society. It is now clear that a new state of things has of late come into existence in our province. Our people now seek the truth and try to walk the straight path; they want men to practise what they profess; they judge of the present-day Brahmin after the standard of the ancient sages Vashishtha and Vyasa. And lastly, our young men—our future hope—are getting English education and losing all respect for the Hindu religion. The result is, that being cast adrift upon the world, they take to any path they choose. Some of them become *sanyasis*, some go to Mesopotamia as members of the Ambulance Corps, some enlist as soldiers, while others become anarchists. And all this under the cloak of religion. Consequently, there has come to be a vast difference between modern Bengal and old Bengal. These young men are doing what no one ever expected of them. If these boys are to be brought back into the Hindu fold we must have good and honest leaders, whose deeds accord with their professions and who can sacrifice their self-interest. There are no such leaders now, and hence our boys continue in their wild career.

CALCUTTA SAMACHAR,
Nov. 14th, 1916.

83. The *Calcutta Samachar* (Calcutta) of the 14th November says that

Sir Rabindra Nath and the
British Colonies.

probably the Anglo-Indian papers will turn up their noses at the rebuke which Sir Rabindra Nath has administered to the Colonies. It would be a mistake on their part to do so. When Indians cannot set foot in Canada, how could Sir Rabindra sacrifice his self-respect simply for the sake of a little honour which would have been shown to him there? Sir Rabindra is not one of those Indian leaders who, in spite of being insulted, do not hesitate to cry out "Hip! hip! hurrah!" hat in hand. O Canadians, now learn to respect Indians.

DAINIK BHARAT
MITRA,
Nov. 14th, 1916.

84. The *Dainik Bharat Mitra* (Calcutta) of the 14th November hopes

Ibid.

that Sir Rabindra Nath's rebuke to the Colonies, whose treatment of the Indians is extremely notorious, will have the desired effect.

85. The *Bangali* (Calcutta) of the 15th November cannot yet say what good will come of the spiritedness shown by Sir Rabindra Nath Tagore, but in reply to the view expressed by a certain Anglo-Indian paper as to the wisdom of his conduct at a time like the

Sir Rabindra Nath Tagore's refusal to visit Australia and Canada.

present the paper asks :—

Have the laws of the Colonies been changed because of the war? Has the attitude of Canadians and Australians towards the people of India undergone any change in spite of their fighting side by side with Indian sepoys?

86. The *Nayak* (Calcutta) of the 15th November highly praises Sir Rabindra Nath Tagore's refusal to visit Vancouver, on the ground that "he would never set foot on Canadian or Australian soil while his countrymen were treated as they were." All India will support the great Bengali poet's attitude. Imperialism is all very good, but what if one's countrymen are treated in the Colonies as coolies?

Sir Rabindra Nath Tagore's fitting attitude.

87. The *Mohammadi* (Calcutta) of the 17th November feels proud of Sir Rabindra Nath for his manly refusal to accept an invitation to visit Canada. In these Colonies the

Sign of manliness.

treatment meted out to Indians is intolerable. Let Sir Rabindra's example infuse a spirit of self-respect into all our people. We cannot expect to be respected by others until we learn to respect our own selves.

88. The *Dainik Bharat Mitra* (Calcutta) of the 15th November says that we have several times proved that there may be differences of opinion between Hindus and Moslems in the United Provinces for many reasons, yet they are quite united in the political arena. The Raja of Mahamadabad proved the fatuousness of the objections made by Sir Reginald Craddock, Sir Robert Carlyle and Sir Harcourt Butler against the creation of an Executive Council for the United Provinces. The controversy which the United Provinces municipalities created led the authorities to think that Hindus and Moslems would never unite, but on the 11th November, the Hindu and Moslem members of the United Provinces Council joined hands to defeat Government. Such a thing had never before occurred in the United Provinces Council.

Hindus and Moslems are united on the political field.

89. The *Sanjivani* (Calcutta) of the 16th November writes :—

India's new hope.

No real good can be achieved for the country until its people learn to work for their own welfare in combination. Internal differences and strife have been mainly responsible for India's degradation.

All admit that India is the land of Hindus and of Moslems. They are as two brothers, having been nursed on the lap of a common mother through the centuries. They live under the same Government, enjoy the same political rights and suffer from the same providential visitations, such as floods, famines, etc.

What is for the country's good is for the good of both Hindus and Moslems. In order to benefit the country, what is most needed is unity between Hindus and Moslems, without which the progress of India cannot possibly be achieved.

It fills us with joy to see the auspicious signs of such unity at last. The delegates of the next National Congress and the Moslem League are meeting together at Calcutta to discuss the question of Indian constitutional reforms. We cannot regard this gathering as without significance. The National Congress is the foremost assembly of Indians, while the Moslem League is the greatest organisation of the Moslem community. These bodies have been holding sessions every year, but their leaders have never before met together in conference. We hope for the highest good from this union.

We want to say to the Hindus and Moslems of India that this country is theirs, its sacred soil is consecrated in their eyes by the ashes of their forefathers, and Hindus and Moslems alike share in its glories.

But why are the Hindus and Moslems of India now fallen behind all other peoples on earth? All other races regard India as a land of coolies. Does not that humiliation affect both Hindus and Moslems?

The great war has afforded the British Government an exhibition of India's loyalty and power. India has proved that she is behind no other part

NOV. 15th, 1916.

NAYAK.
Nov. 15th, 1916.

MOHAMMADI
Nov. 17th, 1916.

DAINIK BHARAT
MITRA.
Nov. 15th, 1916.

SANJIVANI,
Nov. 16th, 1916.

of the Empire in upholding the dignity of the Empire. India had no place in the civilised world before the war. Will it be the same after the war? Let Hindus and Moslems try unitedly to prevent such a contingency? There can be no progress for one without the help of the other?

Out of the loving unity which this conference of the leaders of the National Congress and the Moslem League inaugurates, we foresee the rise of a new and glorious India and we see in it also a manifestation of God's will, and that fills us with hope.

MOHAMMADI,
Nov. 17th, 1916.

90. The *Mohammadi* (Calcutta) of the 17th November publishes a letter complaining that Hindus generally decline to apply the term "*bhadralok*" so as to include

Moslems. Hindu political leaders are loudly calling on Moslems to co-operate with them in securing self-government, but the majority of them bitterly resent Moslem claims for special representation, and hold the narrowest views regarding cow-sacrifice and a larger admission of Moslems into the public services. In Bengal things are particularly bad. There are very few Moslems here in official posts, and Moslem complaints to Government generally evoke counter-complaints from the Hindus. The idea of a genuine national feeling being established between these two classes is therefore quite impracticable. Hindu literature is another obstacle to fraternization with Moslems. From Bankim Chandra downwards, all Hindu writers have wielded their pens against Moslems, suggesting that Moslems are everything that is despicable and mean. The greatest Indian Moslems are placed in the worst light. What between Hindu political leaders and Hindu authors, Hindus generally have come to despise Moslems so much that the word "*bhadralok*" is to them merely a synonym for a Hindu. The ultimate welfare of India depends on the eradication of this anti-Moslem prejudice from the minds of Hindus.

DAINIK BASUMATI,
Nov. 20th, 1916.

91. The *Dainik Basumati* (Calcutta) of the 20th November refers to a recent letter in the *Mohammadi* from a Moslem of Rangpur, who complained that Hindu writers

spread hatred of Moslems by their writings. The *Mohammadi*, in reply, points out that the remedy for this lies in Moslem authors writing in defence of Moslems. With the help of the editor of the *Mihir-o-Sudhakar* (which, by the way, was patronised by the Hindu Radhamadhab Bose), Nawab Syed Nawab Ali Chaudhuri years ago wrote an article containing extracts from the writings of Hindu authors, to show their anti-Moslem bias. He most unfairly quoted passages from Bankim's writings quite detached from their context to prove his contention. He forgot how the much-maligned Bankim has portrayed Dalani's character in a better light than that of Saibalini; how a Hindu, Akshay Kumar Maitra, has sought to clear up Serajuddaula's reputation. Apparently since Sir B. Fuller's time, Hindu-Moslem ill-feeling has been developing and attempts are still being made to aggravate it. Nevertheless, it is wholly foreign to the spirit of the past. Moslems in Bengal are Hindus by race, and when changing their faith they do not renounce their love for Hindus. The residence of the zemindars of Samudragarh, though the family is converted to Islam, is still known as the Thakurbari. Nabin Chandra Sen kept up friendly relations with a branch of his family that turned Moslem. Moslems as rulers of the land utilised the services of Hindus as Ministers and Dewans. Moreover, Moslems have adopted many Hindu customs, and Moslem writers have produced epics on Puranic subjects in collaboration with Hindu writers. The first life of Muhammad in Bengali was not written by a Moslem.

Under Moslem rule, ill-feeling between Hindus and Moslems did not develop; they co-operated in public activity and in literary work. Under British rule, both are in the same position. In spite of the policy of division adopted by officials occasionally, British rule is a rule of equality. So under British rule, unity and cordiality between Hindus and Moslems ought to grow stronger. As matters stand, however, they are diminishing. Some Moslems now seek to abandon Bengali as their mother-tongue and adopt Urdu instead. They want to set up *mukhtabs* of their own beside the Hindu *pathshalas*, though even one such institution may be too many for a village. They do not object to allusions in school books to Greek mythology but only to Hindu mythology.

They show a great deal of zid in the matter of sacrificing kine during the *Bakr-Id*. They unhesitatingly say that Hindus by means of their novels and histories spread anti-Islamic feelings. As a matter of fact, no Hindu author ever wrote anything in Bengali abusive of the Moslem faith and race. Hindus have always been careful to show deference to Moslem writers.

Babu Akshay Chandra Sarkar, an orthodox Hindu, speaking at Chinsura some years ago, declared that the world of letters knew no distinction of race and religion, and he took the occasion to pay an eloquent tribute of admiration to the late Musharaf Hosain, author of *Bishad Sindhu*.

Those who imagine that Hindu writers abuse the Islamic faith and race, ought to remember how Nabin Chandra Sen in one of his books has written that Buddha, Krishna, Christ and Muhammad are all alike incarnations of God. Do not Bengali Moslems read these books?

92. The *Tippera Hitaishi* (Comilla) of the 15th November says:—

Physical training for Bengalis.

The rejection of a large number of Bengali recruits for the double company by the military authorities on account of their poor physique proves that physical training should be encouraged in schools. Government should see to this as it vitally affects the future of the nation.

93. Bengal, writes the *Basumati* (Calcutta) of the 18th November, has

"A comedy of errors."

long ceased to be a recruiting field. This disqualification has brought on her much trouble and even the reproach of cowardice. Anglo-Indians say that the Bengalis were never soldiers under the English, while others quote Heber and Hamilton in support of the opposite view. This academic controversy has no practical value. Because even if Bengalis were soldiers at one time, that would not induce their present-day descendants to hurry to the colours in large numbers. The English Government also will not, in the event of that fact being proved, allow Bengalis free enlistment in the army. Bengalis, however, will not shrink from washing off the reproach of cowardice with their blood, and it is inconceivable why Government should not allow them to do so. They have long been praying to be allowed to become volunteers, but Government has not yet thought fit to grant this prayer of theirs.

When the present war broke out Bengalis wanted to be volunteers. That privilege was denied them. Then they went to the field as members of an Ambulance Corps. Some of these are still prisoners in the hands of the Turks. The time has now come to discuss the mistakes which the committee entrusted with the formation of the Bengal Ambulance Corps committed. First of all, they despatched a hospital ship, which was unseaworthy and consequently sank in the Bay of Bengal. It meant, at least, the loss of a large sum of money. Had nobody any responsibility in this connection? Again, why were not arrangements made for the regular payment of allowances to the nominees of the members? Why also were not the members who had been sent to the front brought back after the stipulated period of service? We know that many of the members depended on the allowances for the maintenance of their families. It is indeed a shame that they are not being regularly paid. If there is want of money in the corps fund, the organisers ought to make up the deficiency out of their own pockets. We have been told that allowances have again fallen into arrears. The present organisers ought no more to besmirch their faces with black disgrace. They should make over charge of the affair to others. Dr. Sarvadhikari's tongue is sharper than the edge of his knife.

Now for the Bengali double company. The Maharaja of Burdwan had first proposed that one of the two companies should be composed of respectable young men and the other company of men from the lower classes. But both have been formed of respectable young men. At the outset our leaders made a great mistake in not demanding for these respectable men the status of Territorials. Respectable Bengalis are willing to be volunteers, but they cannot be expected to be very eager to become ordinary sepoy on a monthly pay of Rs. 11. It would have been better if the authorities had even arranged for the defrayal of all their expenses, on condition that they would not receive any pay or would contribute their pay to a war fund, but the authorities are very chary of spending money. That is why they are not as successful as they ought to be in

TIPPYRA HITASHI,
Nov. 15th, 1916.

BASUMATI
Nov. 18th, 1916.

any undertaking. Swami Vivekananda said that in this world nothing can be accomplished by trickery. Over and above all this, there was party feeling. At the first recruiting meeting, Babu Surendra Nath Banerji was not asked to deliver a speech. Consequently, so long as another meeting could not be held in the Town Hall with him as President, he would not grace any recruiting meeting with his presence. At last the services of Babu Mati Lal Ghosh had to be requisitioned. Speechification to the requisite extent did not, therefore, come, off.

The present arrangements for the supply of comforts to the double company are quite inadequate. The laudable efforts of Mrs. Ray and Mrs. Halder fall short of the actual requirements. What can seven and a half rupees do? Where is the necessary amount of money to come from? The organisers ought to have called for subscriptions from the public or let the Bengali sepoys understand that they must shift for themselves.

The experiences of the past ought to make our leaders wiser. The privilege which Government has granted has been secured by us after great agitation. Our leaders should see that we do not fail to make a good use of it. They should not forget that they have great responsibilities regarding the Ambulance Corps and the double company. Let them consult public opinion and act as true representatives of the people of the country, and they will not be in want of funds. Bengalis will not refuse to spend money for the privilege for which they are ready to shed their blood; but if the leaders ignore them and try only to trumpet their own praise, how can they secure their co-operation?

Dainik Basumati
Nov. 17th, 1916.

94. The *Dainik Basumati* (Calcutta) of the 17th November publishes a contradiction of the above, written by "Havildar," who was connected with the Ambulance Corps for 15 months and served in Mesopotamia as a member of it.

A comedy of errors—A contradiction.

He says that if anything was responsible for the sinking of the hospital ship *Bangali*, it was the sea, for the same sea which destroyed it has given free passage to many similar ships sent from Bengal and Burma and now in Mesopotamia. As for the payment of allowances to nominees, it has always been regular. Dr. Sarvadhikari is even paying allowances, on his own responsibility, to the nominees of the members who have been made prisoners, for under military regulations prisoners are not entitled to such payment till they return. Dr. Sarvadhikari has freely spent his own money for the members of the corps, whom he looks upon as his sons. All Bengal should be grateful to him for this, more especially as many people have not yet paid their stipulated subscriptions.

The double company is yet in course of formation. It is therefore unfair to criticise it now.

Dainik Basumati,
Nov. 18th, 1916.

95. Replying to the above contradiction, the *Dainik Basumati* (Calcutta) of the 18th November writes:—

A comedy of errors—Reply to the above contradiction.

"Havildar," says that the sea was responsible for the sinking of the hospital ship *Bangali*.

But we ask, why was an unseaworthy flat sent to brave the sea?

As regards payment of allowances, we wrote what we knew to be perfectly correct after enquiry. We again say that the families of some of the members who have been taken prisoners are in difficulty through not having received the allowances. Some of the organisers of the corps have even said that as the corps has been abolished, it is doubtful whether any more money will be paid. We, however, think that these organisers are bound by justice and morality to go on paying money as stipulated. We asked, why were not the members brought back at the expiry of the stipulated period of service? Who will answer this question? However that may be, we request the Corps Committee to make arrangements for the regular payment of allowances to the nominees of the captive members.

Mohammadi,
Nov. 17th, 1916.

96. The *Mohammadi* (Calcutta) of the 17th November writes that the

The *Basumati*'s curious move.

Basumati is angry with it for its article on the *Bakr-Id* riots in Bihar. The mere mention of cow-killing irritates it, because it is an orthodox paper. It would be well for Moslems if all Hindus were equally orthodox and averse to the use of beef. As it is, the use of beef by anglicised Hindus has raised its price, to the great

inconvenience of poor Moslems. Anyway, the *Basumati* most unfairly quotes extracts from the *Mohammadi* suggesting that the paper is creating race-hatred. A careful perusal of the *Mohammadi*'s articles will rather show that its purpose throughout was to promote good feeling between Hindus and Moslems. As it is, the *Basumati* should remember that the day is past when Moslems would quietly submit to attacks by Hindu writers. They will retort and that will only create bad blood.

97. The *Dainik Bharat Mitra* (Calcutta) of the 18th November says:—

Mr. Tilak and the Anglo-Indian papers.

When the Magistrate demanded security from Mr. Tilak, the *Times of India* patted the Magistrate on the back and spoke ill of Mr. Tilak; but after the High Court judgment the *Times of India* has, out of shame, withdrawn its remarks against him. The *Madras Mail*, however, is still persisting in its evil course and has reminded its readers that Mr. Tilak had some connection with the Poona outrages of 1897, in which two European officers were killed. What is the object of the *Madras Mail* in writing in this strain? Surely for the purpose of keeping alive the prejudice of the public against Mr. Tilak and to convert others to the same opinion. Besides this, the *Madras Mail* has also stated that Chitpawan Brahmans are assassins. Is this not an offence under section 153 A or section 4 of the Indian Press Act? But the *Madras Mail* considers itself above the law and is probably justified in thinking so.

DAINIK BHARAT
MITRA,
Nov. 18th, 1916.

98. The *Nayak* (Calcutta) of the 18th November says that on the

The Parishad.

occasion of Lord Carmichael's visit to the *Bangiya Sahitya Parishad*, the *Parishad* should represent to His Excellency how the Press Act is preventing the development of our literature. The works of eminent dramatists have been proscribed. Ganesh Deoshkar's *Deshar Katha*, too, has been proscribed, though it merely consists of quotations from English publications, which are allowed to circulate freely. Bengali has been ousted from Assam and Orissa and is now being ousted from Manbhum.

NAYAK,
Nov. 18th, 1916.

99. The *Dainik Basumati* (Calcutta) of the 20th November writes:—

The Bengalee and post-war constitutional reforms.

The *Bengalee* asserts with some emphasis that we must have the 13 reforms asked for by the 19 members of the Viceregal Legislative Council—otherwise we shall not be content, for the demand for these reforms is made on behalf of the country. But the people of the country may well ask—were they consulted on the subject of these reforms? As a matter of fact, even at Simla itself, save the few councillors concerned and their secretaries, none knew previously of this memorandum. So it would have been better not to speak in this fashion of the submission of this memorandum on behalf of the people of this country. The *Bengalee* also says that the tone of the Anglo-Indian newspapers suggests that things are not likely to progress favourably towards the fulfilment of our hopes. So we must agitate in England—hold a meeting of the Congress in England after the war. (Perhaps this postponement till after the war is due to fear of the German submarines.) Our contemporary says that along with these proposals for reform, work must be commenced, implying that all that has been done so far must be wiped off. Our contemporary also says that Indians have fought equally with Englishmen, Canadians and Australians in France and Flanders, Gallipoli and Mesopotamia, and that "Equality in war must be followed by equality in peace, that is, the rights of equal citizenship and equal share in the administration." But Sir Satyendra Sinha as President of the Congress declared that we want nothing in return for loyalty, that we are not sacrificing our lives in the expectation of securing political rights. There is no consistency between these two declarations. To whom are we to look for guidance then? Are men who are prepared to waste the country's money by holding a sitting of the Congress in England entitled to be called patriots?

DAINIK BASUMATI
Nov. 20th, 1916.

100. The *Sadaqat* (Calcutta) of the 21st November says:—

The dignity and price of our rewards.

Probably the effect of exhibiting the pictures of Indian Princes by the Society for the aid of War Funds will be that whenever any one of them goes to England he will be at once recognised by those who have seen his

SADAQAT,
Nov. 21st, 1916.

picture. It will be also impressed on their minds that the Princes of India did not raise the standard of rebellion at such a critical moment as this, but came forward with their money and forces to help the British. If this is the real idea underlying this exhibition of pictures, then in our opinion it would be well if the pictures of the Indian leaders were also exhibited, for they have rendered inestimable service during the war.

J. N. RAY,

General Press Censor, Bengal.

In charge of the office of the

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 25th November 1916.

CONFIDENTIAL.

No. 48 of 1916.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 25th November 1916.

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THE 10th

CONFIDENTIAL

RECORD

INDIAN-OWNED, ENGLISH

Week ending 31st November 1915

CONFIDENTIAL

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5. Indian-owned English newspapers

6. Indian-owned English newspapers

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10. Indian-owned English newspapers

11. Indian-owned English newspapers

12. Indian-owned English newspapers

13. Indian-owned English newspapers

14. Indian-owned English newspapers

15. Indian-owned English newspapers

16. Indian-owned English newspapers

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1916.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society" (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Juanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	510
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41.	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases" (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	"East" (N)	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 58.	300
15	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	"Herald" (N)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review" (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 (Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do	Sudhir Kumar Sen, B.A., Hindu Baidya, age about 28.	200
23	"Indian Empire" (N)	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.*	Circulation.
24	"Indian Express" (P) ...	Calcutta	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homœopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homœopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto	Weekly ...	Pratāp Ch. Som, Brahmo, age 53	500
29	"Indian Mirror" (N)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrassa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto	Monthly ...	Saiyid Mazid Buksh	100
35	"Legal Miscellany and Review." (P.)	Ditto	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 61	2,000
37	"M. S. Journal" (P) ...	Ditto	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 35	1,400
39	"National Magazine" (P)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 37	200
42	"Rols and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 65	350
43	"Student" (P) ...	Ditto	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 29.	400

II.—HOME ADMINISTRATION.

(a)—Police.

630. Commenting on His Excellency the Governor's speech at Surda on the 13th November, the *Amrita Bazar Patrika* writes:—There cannot be a greater reform than the reorganisation of the police on a sounder basis, for the happiness of millions depends on its good conduct. The real reform of the police means the removal of its unpopularity. Why are the police so unpopular? Surely it is not because they catch criminals. They ought to earn the gratitude of the public by detecting crime and protecting the weak. The general complaint, however, is that the police, instead of being protectors, often prove oppressors. Of course the superior police officers, as a rule, are all right. What, however, many of them do, or are compelled to do, is to support their erring subordinates, on the principle that if they do not do it the whole police force may be demoralised. The remedy is to recruit policemen, from the petty constable upwards, from better and more educated classes. So long as that is not done, no speechifying, even by the head of the Government, will bring about any real good. It is a truism to say that no respectable man will enter a service unless he is adequately paid. An ill-paid educated man, again, will prove a greater mischiefmaker than an illiterate one, for the former's necessities are greater than those of the latter and he will not be satisfied with a small bribe. Police reform is thus indissolubly blended with the question of funds. In his speech at Surda in August 1915 His Excellency the Governor observed that Government should provide such pay and conditions of service, including quarters, as would attract the best men. Nothing has been done in this respect. Many of the up-country recruits who form the bulk of the subordinate police force and are generally satisfied with a pittance, resigned last year because of the small pay. One of the anomalies in the Bengal Police is that men from other provinces are employed largely as constables and Head Constables. They are ignorant of the language of the province, and, therefore, cannot be in touch with the mass of the population or be useful in the investigation of cases. So, to make the police really popular and efficient, these foreigners should be replaced by local recruits. No man in Bengal, with any education or respectability, will agree to serve on the existing scale of pay. The pay of Head Constables, Sub-Inspectors and Inspectors must also be raised to attract the right stamp of men. In recent years a number of educated men have entered the service as Sub-Inspectors and Inspectors, but the salaries they receive are not sufficient to induce them to devote themselves whole-heartedly to their duties. It is clear that so long as the question of pay is not satisfactorily settled, the reformation of the police is almost a hopeless task. A great deal of money can be secured by reducing the present numerical strength of the police force by half and by reducing the salaries of the European Police Superintendents and Assistant Police Superintendents. A sum of about 6 lakhs is required annually to maintain less than 100 officers in the superior service, not one of whom is an Indian. If the people had any control over State finances they would have adopted this course, fully convinced as they are that a handful of efficient policemen is quite enough to ensure the peace of this province, inhabited, as it is, mainly by a gentle and law-abiding race. The journal adds that the above suggestion will naturally be ridiculed by those who rule the country and are masters of the situation. The official cry is for more and more policemen, and the number of European Assistant Police Superintendents is annually increasing. In his last year's speech at Surda, His Excellency uttered certain truths in this connection, the value of which cannot be overstated. He said that as the people and the police were members of the same society, so their mutual relationship should be one of friends and not of foes. While the police should protect the public from evil-doers, the public should also render them every assistance in the discharge of their duties. The paper finally remarks that His Excellency pointed out that the solution of the problem rested with the police themselves.

Lord Carmichael on the Bengal Police.

AMRITA BAZAR
PATRIKA.
16th Nov. 1916.

BENGALIAN
17th Nov. 1916.

631. Referring to Lord Carmichael's remarks on the police, the *Bengalee* writes:—The usual practice for high dignitaries is to defend the police and rail at the public, which is accused of persistently refusing to help or co-operate with the police, and thus defeating its usefulness. The next worst offender is the Indian Press, which falls foul of the police. Criticism of the Civil Service may be easily discounted on the ground that that service mainly consists of Europeans, but this plea cannot be urged in the case of the police force, because it is only the lower section of that service, composed entirely of Indians, which is invariably singled out for criticism, and it would be absurd to say that an Indian branch of the public service, *per se*, is as obnoxious to the Indian public as a European section of the public service. The journal, however, denies that educated Indians have any antipathy against Europeans, as such, in the public service.

BENGALIAN.
19th Nov. 1916.

632. The *Bengalee* writes:—The house-searches and arrests in the Mymensingh district have excited considerable uneasiness and anxiety. It is evident that the arrests are not always made with the discretion and care which they deserve. A father is arrested, marched off several miles under police custody, and later it is discovered that the son should have been arrested. He is then released after having been under illegal confinement. A case like this is a sad comment upon the thoughtlessness and haste of some of the police officers engaged in this work. Personal liberty is a sacred right and should not be trifled with in this manner.

AMRITA BAZAR
PATRIKA.
21st Nov. 1916.

633. The *Amrita Bazar Patrika* writes:—A pet theory of the police authorities is, that whenever a dacoity is committed by men wearing trousers and masks and using guns, that it is a political one and its perpetrators are *bhadralok*. The Rowha dacoity case, which was heard by Mr. Seaton, Additional District Judge, Mymensingh, and which has ended in the conviction of the accused—all Muhammadans, helps to disprove the above theory.

(b)—Working of the Courts.

AMRITA BAZAR
PATRIKA.
17th Nov. 1916.

634. The *Amrita Bazar Patrika* writes:—There are both pleasant and unpleasant features in the judgments of the learned Judges, Sir Stanley Batchelor and Mr. Justice Shah of the Bombay High Court, on the recent Tilak case. What can be a more happy result of their decision than that the gag forced into the mouth of Mr. Tilak and the millstone of the surety bond of Rs. 40,000 hung round his neck by the Magistrate of Poona in the name of the law have been withdrawn? Now that freedom of speech has been restored to him, Mr. Tilak can very well take revenge upon the Magistrate by ridiculing his limited knowledge of law and by snapping his fingers at him with impunity. The tables have been completely turned on the lord of Poona who has made himself as famous as the late Mr. Justice Strachey did by defining "disaffection" as "absence of affection." The learned Magistrate has no doubt shown himself to advantage by convicting an Indian leader who is not loved by the bureaucracy, but has cut a sorry figure by displaying his ignorance of the ordinary law of the country. Here are some other pleasant results. The decision of the two learned Judges is not only a direct rebuff to the Magistrate of Poona but also a rebuff to those who advised and persuaded the Government of Bombay to try its strength with Mr. Tilak. The Government has knowingly brought this humiliation upon itself. No less pleasing is the sight which the *Times of India* presents. This anti-Indian paper loudly rejoiced and gloated over the conviction of Mr. Tilak by the Poona Magistrate. It is now gnashing its teeth at his triumph, for this is the punishment of the evil-minded. Severe criticism of the Civil Service, the Police, the Forest Department, etc., is considered sedition, because the Government is thereby brought into contempt and hatred. If this definition of "Government established by law" be correct, then adieu to the chief function of the Indian papers. They should all cease publication, except those that are adepts at praising the bureaucracy.

and eulogising its doings. The learned Judges gravely assert that the condemnation of any public service, if expressed in intemperate language, may excite feelings of hatred, contempt, or disaffection towards the Government. If one says that the C.I.D., is creating alarm and seething discontent in the country by its unjustifiable proceedings, one renders oneself liable to be charged with sedition, for the condemnation reflects on its employer, the Government! Rejoice, ye policemen and C.I.D. people. You are part and parcel of the Government established in India by law according to two learned Judges of the Bombay High Court, and newspapers can condemn your conduct and acts only with a halter round their neck, for by making disparaging remarks about you, they bring the Government into contempt and render themselves liable to be prosecuted for sedition!

(d)—Education.

635. The *Amrita Bazar Patrika* writes that the tendency nowadays of students to go on strike is very much to be deplored, but why do they display this unruly spirit? There must be some cause which demands careful consideration. The students complain that they do not get fair and sympathetic treatment from their teachers and professors, and the latter, in turn, complain that the students have become over-sensitive. The lot of Indian students in Bengal has for some time past been an unhappy one. They have been blamed for many things which they as a class have not done; they have been made a kind of scapegoat. They are watched and shadowed by the C.I.D. and go in constant fear of losing their liberty, and now, in addition to this menace, the school and college authorities pass orders on what is after all a schoolboy's indiscretion, in a manner which can only be described as very drastic. Granted that the students at Sibpur have done wrong, their wrongdoing was not sufficiently serious to call for the harsh measures which have been taken against them. A number of misguided youths, carried away by a feeling of *esprit de corps*, refused to betray their fellow-students, and because of this, severe punishment, which will fall more heavily on their guardians than on themselves, is inflicted.

AMRITA BAZAR
PATRIKA.
21st Nov. 1916.

(h)—General.

636. The *Bengalee* writes:—The action taken against Mrs. Besant by the Central Provinces Government was tantamount to interference with religious liberty and it has been so interpreted on all hands, including so high an authority as Sir S. Subramaniya Iyer. This is of course repudiated by the Central Provinces Government, but the Chief Commissioner's statement is anything but satisfactory or convincing.

BENGALIEE,
15th Nov. 1916.

637. The *Bengalee* writes:—A glance at the quinquennial table given in the Resolution of the Bengal Government on the Report on Sanitation in Bengal for 1915 will show how serious the population question is becoming. It is not the abnormal mortality of any one year which is alarming; that may be due to an epidemic or exceptional conditions; but it is the steady downward tendency that gives rise to grave anxiety. It will not suffice to attribute the diminishing birth-rate and the increasing death-rate to economic conditions alone.

BENGALIEE,
16th Nov. 1916.

638. The *Hindoo Patriot* writes:—Well done, Sir Rabindra Nath Tagore! The curt and blunt refusal which he gave the invitation of Canadians to visit Toronto and Montreal is worthy of the patriot-poet of India. The terms in which he couched his refusal are frank and must serve as an eye-opener to the Colonials, if in their excessive colour prejudice and mistaken zeal, they have not grown altogether blind. Sir Rabindra Nath made it quite plain that he would never set foot on Canadian or Australian soil so long as his countrymen were denied access by reason of their colour and regarded with supercilious contempt. May this stern rebuke help the Colonials to realise the great injustice they have done to the sons of India, against whom their doors are tightly barred and whose shadow is an abomination on their inhospitable shores! Now that the Indians and Colonials are fighting side by side the battles of the Empire and the voice of India has spoken through her poet, will the Colonials still

HINDOO PATRIOT,
16th Nov. 1916.

persist in a policy dictated by an unreasoning and utterly unbecoming spirit of intolerance, which stands self-condemned and unmasked to-day in all its hideousness?

BEN ALER.
18th Nov. 1916.

639. The *Bengalee* writes:—It has been stated that Mr. Tilak is about to proceed to England to bring a suit for libel against Sir Valentine Chirol. Before he does so it is to be hoped Mr. Tilak will endeavour to seek such remedy as the law gives to an aggrieved person against the *Madras Mail*. Mr. Tilak has just been acquitted by the Bombay High Court of an attempt to disseminate sedition, and the order of the District Magistrate of Poona demanding security from him has been set aside. It is almost universally admitted that, on the merits, the decision of the Bombay High Court is right, though on the side issues the journal, among others, has differed from the views held by that court. No other paper in India, except the *Madras Mail*, has ventured to take advantage of this occasion to make a venomous and grossly libellous attack upon Mr. Tilak. If there was ever a case of malice *prepense* here is one. If there was ever a case of the greater the truth the greater the libel—supposing the allegations made are true—this is a typical case.

640. The *Amrita Bazar Patrika* writes that it is with regret that it is driven to the necessity of giving public expression to the feeling of grave discontent prevailing among the majority of the members of the Judicial Branch of the Provincial Civil Service in consequence of the recent promotions and supersessions in their ranks. It is asserted broadly that officers of ripe experience and established judicial repute have been passed over lightly and less capable officers promoted over their heads to these appointments. The principle of selection that renders such a thing possible is not known to the public, but it is said sarcastically by those who are in the know that the profound *salaam* with its inevitable accompaniments carries the day still. Ovations to Judges, however, highly placed but disposed openly to look down upon the subordinate judiciary, do not tend to enhance the self-respect of those taking part therein from interested motives. Favouritism thrives only where there is a lack of independence and efficiency.

AMRITA BAZAR
PATRIKA.
20th Nov. 1916.

641. What is the most noble function of a newspaper? asks the *Amrita Bazar Patrika*. It is to defend the weak against the strong, it is to offer legitimate criticism on the acts and measures of the Government when they encroach on the rights of the people and not to eulogise them. When the police or the magistracy, or the Government does a wrong, the Anglo-Indian papers, as a rule, side with them. They are thus safe from the operation of the Press Act. The Indian papers, on the other hand, deem it their sacred duty to try to protect their helpless countrymen from the high-handed proceedings of the executive. They thus offend the latter by exposing their shortcomings and invoke the thunderbolt of the Press Act. If a large number of Indian papers have been punished for the alleged charge of bringing the Government into contempt, it does not prove that they deliberately committed any offence; but the law of sedition is so vague and curiously worded that it enables a Judge to convict a journalist even if he uses language which is harmless. Sir C. C. Stevens says that those journalists who do not criticise but only praise English officials deserve no "respect," but should be regarded as "hypocrites." They must "always be in opposition," and all that is required of them is that their "writings should not show any malice." The present rulers, however, cannot tolerate even mild criticism. Naturally the papers have now and then to say hard things against them, with the result that they are crushed, as the authorities are armed with plenary powers.

AMRITA BAZAR
PATRIKA.
22nd Nov. 1916.

Indian newspapers and the
Press Act.

F. P. McKINTY,
Special Assistant.

13, ELYSIUM ROW,
CALCUTTA,
The 25th November 1916.